

# Light of Truth

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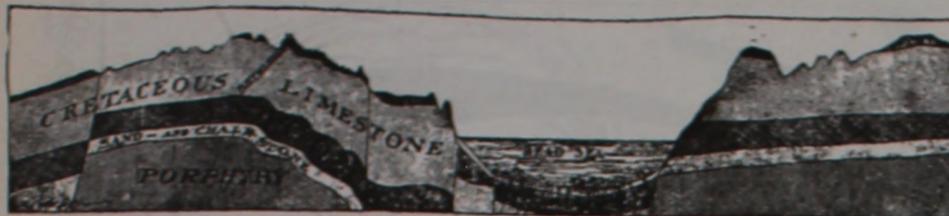
PROF. SCHIAPARELLI.

An Exponent of the  
Philosophy of Life.



HARPER TLL'S. SYN. COLSO.

## THE LIGHT OF TRUTH



### SCIENCE SUPPORTS THE BIBLE.

Professor G. Frederick Wright, D. D., LL. D., F. G. S. A., who holds a professorship of reconciled religion and science in Oberlin college, and has written a notable scientific work, "The Ice Age in North America," has just published a remarkable book that deals scientifically with the miracles of the Bible. The book is published by the Appletons under the title, "Scientific Aspects of Christian Evidences." Professor Wright stands in the front rank of the world's scientists, so that his statements as to the miracles in the Bible from a scientific point of view undoubtedly carry great weight.

One of the most puzzling passages in the Bible is Genesis xix, 24-26, telling of the destruction of Sodom and Gomorrah; in fact, this passage is shrouded in such confusion that the lay reader requires the scholarship of so expert a theologian and student as Dr. Wright to elucidate its many difficulties. This he has ably done, for witness the succinct and straightforward narrative of this celebrated historical event, as follows:

#### THE BIBLICAL ACCOUNT.

##### Genesis XIX.

13. For we will destroy this place, because the cry of them is waken great before the face of the Lord; and the Lord hath sent us to destroy it. \* \* \*

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

28. And Abraham gat up early in the morning to the place where he stood before the Lord.

29. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo! the smoke of the country went up as the smoke of a furnace.

(By Prof. G. Frederick Wright.)

The description of the destruction of Sodom and Gomorrah is sufficiently vivid and precise to indicate the natural character of the catastrophe which overwhelmed those cities. We are told that the "Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," and that when Abraham, who was living near Hebron, upon the highlands, twenty-five or thirty miles away arose in the morning, and looked toward Sodom and Gomorrah, he "beheld, and, lo! the smoke of the country went up as the smoke of a furnace." Recent studies in the physical geography and geology of this region, when coupled with the knowledge which has lately been so rapidly acquired, concerning the extent of the oil and gas accumulations in various parts of the world, bring clearly to view the natural causes which there and then seem to have come into operation.

The depression of land in which the Dead sea occurs, where stood the ancient cities of Sodom and Gomorrah, is one of the most remarkable geological phenomena in the world. The surface of the Dead sea is 1,292 feet below that of the Mediterranean, which is but 40 or 50 miles distant, while the summit of the table land constituting the main part of Palestine between the two seas is not far from 3,000 feet above the general sea level. The depth of the Dead sea is 1,200 feet.

This depression of more than 5,000

feet, in which lie the Dead sea and the valley of the Jordan, is part of a great geological fault extending from Antioch, in Syria, southward between the Lebanon mountains and the range of which Mount Hermon is the summit, and onward through the Jordan valley and its continuation to the gulf of Akaba and the Red sea. The frequent earthquakes which from early times occurred in the region of the Dead sea are but the last shivering movements of the earth's crust which have been in progress here since the middle of the Tertiary period. It is as if a vast block of solid rock 50 or 60 miles wide and hundreds of miles long had broken off from the main mass extending eastward, and thus had created the gapping crevasse which separates Palestine from the plains of Moab. Such is indeed the case, only that, in addition, a vast block underlying the Dead sea seems to have settled down far below the rest to produce the depth of 1,200 feet.

The fossiliferous and gypsum bearing beds of this crevasse have been the sources of the vast quantities of bitumen and sulphur which from the earliest times have been exuding from the precipitous sides of the valley. Changes in the climate have occasioned great changes in the water level. The earliest pluvial period was followed by one which was arid until the sea shrank to within 300 feet of its present level, when vast deposits of rock salt accumulated all along its southern end. Again the rain fall increased until the sea reached nearly its former dimensions. During this stage the vast salt beds were covered with sand and gravel washed down from the sides of the valley, and these were cemented together by the bitumen, which is slowly accumulating from the gas and oil springs of this region. The second drying up of the lake brought things nearly to their present condition, but the process was completed by a recent subsidence of a portion of the bed and surrounding plain.

Here is a condition of things inviting such a catastrophe as that which is said to have overwhelmed Sodom and Gomorrah. Indeed, the whole region about the Dead sea has every appearance of being an exhausted "oil district," in which the reservoirs of gas and oil long ago were tapped by natural agencies. The wide distribution of oil and gas reservoirs is a new revelation to geologists. These inflammable accumulations take place in geological formations of greatest diversity both of character and of age. In the region about the Dead sea the oil is from rocks of late formation. When the workmen drilling for oil perceive that they have struck a vein, they run for their lives, for the jet of gas frequently comes up with such violence as to throw out vast quantities of sand gravel and stones. Its roar can be heard for miles. Its smoke rises like that of a volcano if it be ignited.

These facts concerning the phenomena which follow insignificant artificial openings of natural reservoirs of gas and oil dimly illustrate what might happen in such a region as the Dead sea, where earthquake movements were liable to open and at the same time ignite them upon a large scale. The description in Genesis is so simple, straightforward, lifelike and accurate that it can be regarded as scarcely anything else than the report of an eye-witness who beheld the scene from the heights of Hebron. The raining

of brimstone (or pitch) upon the plain from heaven, and the picture of the smoke coming up from the deep depression of the Dead sea as "the smoke of a furnace" is something unique in literature. It is not that of an ordinary volcano or earthquake, but most forcibly suggests the accompanying phenomena of the bursting and burning of such pent-up reservoirs of gas and petroleum as we have abundant scientific reason for believing existed in the rock cavities of the region.

As thus viewed, however, while the mediate character of the miracle is manifest, the transaction is not removed from the realm of the truly supernatural. Though wrought by natural means, to accomplish all the purposes these had to be supernaturally applied in order to emphasize both then and forever a great moral principle. By natural means all the main elements of the plot had been prepared. During long geological ages, the cretaceous limestones, with their included carbonaceous matter, had been accumulating upon the floor of a widespread sea.

Subjected to heat and pressure during the later ages, the tremendous reservoir of force represented in the accumulations of gas and oil under high pressure had been formed by slow distillation. In the plan of the universe the forces had been so balanced and set at work that in the shrinkage of the earth's crust the great geological fault of the Dead sea would be slowly formed. By an equally comprehensive and still more mysterious parallel plan, the course of human history had been such that the development of wickedness in Sodom and Gomorrah had reached its height, so that Abraham, in obedience to an impulse from heaven, was sojourning amid the hills of Palestine, and was exercising special solicitude for the welfare of his relatives in Sodom, when the earthquake and the lightning from heaven became God's ministers to unlock the forces of nature and unfold before the world a spectacular moral lesson which mankind has always needed and can never forget.

#### MEDIUMSHIP.

J. Bowles Daly, LL. D., writes on this subject:

The danger of this state has frequently been pointed out. No one should rashly undertake mediumistic responsibility who has not well weighed the consequences. It may be the greatest blessing, or the ruin of body and soul. Independent clairvoyance has no connection with mediumship, though both faculties are often combined, there is no reason why they may not exist separate. It is needless to say that both the magnetizer and the subject should live the purest life possible, paying strict attention to food, drink and clothing. That mind and body re-act on each other is a saying which has grown trite by parrot-like repetition, for which only the thinking few really lay to heart. As wine savor of the cask where it is kept, so the Ego receives a tincture from the body through which it works. A low ignoble life and mean thoughts draw round the subject influences of the worst kind, which are perceptible to many clairvoyants, while to give without discrimination, this Comus rabble, a voice, a tongue, or a hand to communicate is the maddest act of insane humanity.

#### EX PARTE.

Mrs. Prys—Tell me, dear, do you ever quarrel with your husband?

Mrs. Lamb—Never. But he often quarrels with me, the hateful thing.—Boston Transcript.

#### THE NATIONAL ANTI-SPIRITUALIST ASSOCIATION.

By Rev. A. J. Weaver.

It is evident that an organized movement has been started by a body of Christian believers, with the purpose of working up such a public sentiment against Spiritualism that they will eventually be able to get such laws passed as will utterly prohibit the practice of holding intercourse with the "dead" or at least such restrictive laws as will deprive mediumship of its chief characteristics.

As there is no event without its cause, it is wise for us to pause and inquire what are the conditions out of which this anti-Spiritualist crusade has grown.

No doubt this movement originated in part from that trait in human nature which antagonizes every new idea, which comes in conflict with preconceived ideas. Spiritualism is such an idea.

Ever since the birth of Protestantism Christians have been educated to regard the stories of apparitions, of death-bed visions, of graveyard ghosts and of all super-normal appearances, as works of the imagination, to be laughed out of existence and relegated to the company of weak-minded or unbalanced people.

Science has aided in this education. Step by step it has discovered natural, earthly causes for what appeared to be super-earthly events. The earthquake had all the appearance of being produced by the intervention of some power superior to earth. Eclipses were especially calculated to foster the same belief, almost as much as the tipping of tables without visible hands.

The apparent movements of the sun and moon were similar manifestations and could only be accounted for by super-normal causes. The winds, the tides, the rainbow, the clouds gathering and dispersing by no visible agencies, in fact, nearly all the operations of nature invited and almost demanded a belief in unseen intelligences.

But when science was born and one by one discovered that the causes of nature's mysteries were not super-earthly, but were a part of the operations of the forces residing in matter, the old belief in gods or angels or spirits began to die out, and he who held to them as realities came to be looked upon as in the dark, as behind the times, as being ignorant.

Inasmuch as science has made such rapid headway in finding earthly causes for what appeared to be supernatural events, cautious minds are inclined to the belief that what we attribute to spirit power will yet be explained by new discoveries in the realms of the mind. At least they are reluctant to go back to the old belief in super-earthly instrumentalities taking part in earthly affairs and producing visible manifestations.

So strong has this influence from science grown in the past half century that many of the thinkers and best scholars in the Christian church of today are coming reluctantly yet steadily to the conclusion that the miracles even, which are recorded in the Bible, are the products of natural causes not understood by Bible writers, and that the Bible itself, which Christians have always regarded as the greatest miracle of all, is but the product of human minds, moved by human purposes. The whole of what goes under the name of higher criticism is the outgrowth of scientific methods applied to religion.

These facts make it evident that the trend of modern thought has been directly away from the claims of Spiritualism, and that it has affected the church, which, until the birth of science, professed belief in spirit manifestations, both good and bad.

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Spiritualism, therefore, has been compelled to row against the tide. It has been forced to antagonize the rapidly growing idea that there are no invisible forces outside of visible matter.

For this condition of affairs Spiritualists are not to blame. It is the very condition which has made Spiritualism needed, and if it is overcome the credit will be given to Spiritualists.

But there are other causes of the opposition which is brought against us, which belong to Spiritualists themselves, and which they can and ought to correct.

There has grown up in the ranks of Spiritualism an inordinate love of the marvellous and to behold something startling. If it should be advertised that a medium would perform some wonderful feat; that he would, for example, be carried bodily by spirit power around the hall in midair, over the heads of the spectators, hundreds of Spiritualists would flock to see him, drawn by the same desire that leads a boy to go to a circus to witness gymnastic exploits.

Mediums were tempted to gratify this morbid desire and competition sprang up. Each one wanted patronage, and the one who could give the most astonishing show would naturally attract the greater number of Spiritualists and make the most money. Mediumship thus became a thing of dollars and cents and it was prized because of its commercial value. How to draw custom became a leading consideration. Some, whose sense of honor was not large and whose consciences were easy, in order to surpass other mediums in gaining patronage resorted to tricks, and when the genuine manifestations were not sufficiently sensational to draw the crowd they would piece them out with something resembling the real, which they got up themselves.

This spurious work began in a small way, but when it was found to work well and to satisfy the popular craving for something exciting, it increased till it became a great and a widespread power pregnant with the subtle poison of death.

Of course it was covered up and kept private. Every precaution was taken against discovery. When Spiritualists did discover it they did not often dare molest it, so powerful had it become.

These mediums talked loudly of the sacredness of mediumship and the wickedness of deceit in practicing it. They said every dishonest medium should receive the reprobation of all honest Spiritualists and be made to suffer the severest penalty. Hagarman, at the head of the Anti-Spiritualist association, was one of this number. He tells of it now and boasts of his skill in defrauding the public. We are glad the Christians have him. We would that all the Hagarman in our ranks would follow him.

It is right for us to blame these false mediums and call them frauds, but it is right also to censure that mass of Spiritualists who seem to see nothing higher in Spiritualism than something to excite in them wonder, for they are the ones who have made it possible for frauds to exist; they have tempted mediums to try to give something beyond their power; they have created conditions which invited deceit.

Another cause of opposition to Spiritualism is that we have harbored and given positions on the public platform to mediumship through which came low influences. This is sometimes right, but not unless they come for help. Thousands of people make their chief objection to Spiritualism in that it opens the door free and wide for any lying, debased spirit to come and distill its moral and intellectual poison into the atmosphere of earth.

These people will acknowledge as a fact that such is a proof of spirit return, but they say if Spiritualism is to come into the world loaded down with such fruit, it will do more harm than good. I have been told that Horace Greeley held this view. It is a fault that we, as a rule, have made no moral distinction in the manifestations we have put before the world; this we must do or some Spiritualists of the higher order will leave us. The appeal heaven makes to us is for a higher order of mediumship. It will not come till we draw the line between ignorance and depravity on the one side and wisdom and goodness on the other.

Another cause of opposition to us is that poor mediumship is put before the world. It does not remove the objection that the possessor is of high moral or intellectual character. When investigators in perfect trust and sincerity go to a public medium and pay their money, they have a right to expect that they will receive something definite and convincing in return. If they do not they will complain that the medium is a cheat. Is there not some justice in this complaint? Is it right to take something and give nothing? I have paid my money with no return, and had I not been a believer I should have felt driven away from a further investigation. I know one of the noblest of our public mediums who gives tests which are not good, but he takes no pay for them and always asserts that he is not the kind of a medium through whom good tests can come. Mr. Keeler, the slate writer, I have been told, takes no pay unless messages come on the slates.

Another cause of opposition, or in this case I should say of detriment to our cause, is the fact that public manifestations, since they have come into fashion, have killed the home circle. They seem to have taken its place, but do they make its place good? Are they doing so much for the cause as did the home circle? Through tests, to a very large degree, is the world at large to come to a knowledge of spirit intercourse. But we must be more discriminating in what we put upon the public platform; and we must rekindle the fires around the home altar. The public tests, when they are given, need not and should not interfere with the family seance; they should rather be its promoter and the way that leads to it.

A. J. WEAVER.

Old Orchard, Me.

### GOOD RIDDANCE.

People often regret that certain workers have dropped out of the ranks because things did not exactly go their way. They should rather rejoice, for none but patriots are wanted in a new cause like ours. Touchy individuals as the above make the cause debilitated, in that it deters true workers from their good intentions, and infuse new converts with the same virus that troubles them—too much self-love. When self-love controls patriotism a cause is lost. Out with such fungi!

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Or

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### SPIRITUALISM A PIONEER MOVEMENT.

(By G. B. Stebbins.)

It was well nigh 50 years since the singular phenomenon of the "Hydesville rappings" attracted wide attention and much comment, wise or otherwise. The strange story of invisible intelligence, independent of any human form, went round the world. It fell on many incredulous ears, but a few waiting souls heard it gladly. Some of these were in the plain walks of common life, as were the tent-makers and fishermen who sat at the feet of the young Nazarene and heard his good words of fraternity and peace. A small minority were of higher worldly position and power. In Judea there was but one centurion among the little company of spiritual worshippers.

This is the way reforms begin—small and insignificant to the outward eye. It is so in nature. The child, seeing a little crack in the mould by the wayside through which a tiny leaf reaches up to the light, would hardly think it possible that a hundred years would make that oak, strong to meet the tempest, giving grateful shelter from summer heat to man and beast, and promising to stand for centuries. Man's mature wisdom and larger experience would make plain to him what the child would hear with incredulous and unreasoning amazement. The world is full of spiritual children, still listening with open-eyed yet blind wonder to the true stories of spirit-presence and power. Even if they witness these remarkable phenomena, it may well be said: "Having eyes they see not." The outward sign is like the flash of a meteor, of its inward significance they see nothing.

All this is to be expected, and the pioneer in reform must learn to possess his soul in patience, and work and wait

"Without haste and without rest."

This is not easy or pleasant, yet it is far nobler and brings far more and higher enjoyment and inspiration than to be false to the light within, and fall back among the shams and shows of the multitude to wait until others make the truth popular.

There is a deep significance in the words of James Russell Lowell:

"Some great cause, God's new Messiah,  
Offering each the bloom or blight,  
Parts the goats upon the left hand  
And the sheep upon the right,  
And the choice goes by forever  
Twixt the darkness and the light."

Far better it is to choose the light, even if but few choose with us, for if we go into the darkness its chill may hang over us all through our lives on earth, and its shadow darken the upper path beyond.

The Spiritualist surely can see large results from his steadfast work. No parallel of latitude, or mountain range or sea, limits the extent of this movement. From frozen Russia to the island continent of Australia in the far south,

"From farthest Ind to each blue crag,  
That beetles o'er our western sea."

are thinkers and investigators in the light of this New Dispensation. No like movement ever spread so fast and so far in such brief time. But it is "all Greek"—some strange mystery to which they have no key, and would hardly care to use it, if they had, to the large majority. The Spiritualist stands alone. The good minister in the church can give the deep-souled woman who is one of his members, yet a Spiritualist, no help. He cannot see as far as she does, forsooth, and so the pious man either pities or condemns her, but has little inspiring

sympathy, no knowledge or light to impart.

In social life it is impossible, in many cases to tell of beautiful spiritual experiences that fill the soul with joy and peace, and give larger range to reason and judgment. There is no warm response. One meets a chill as though touching ice, or a stroke of contempt as though smitten with the war-club of a savage.

The bigotry of sectarian dogmatists in theology assails us on the one side, and the bigotry of materialism deals blows equally blind and cruel on the other; while the pride of science, falsely so-called, gives us its complacent pity, thinly gauzing over a strong contempt.

For all this the compensation is that we learn to stand, and to stand alone if need be. We have chosen our place and not for the wealth of the world would be in theirs. We recognize the good in these, our fellow-men. We grant their merits in many ways, but on this great matter they must live and learn. We cannot go back to them and be true to ourselves. We are gaining. Our views win more respect, our experiences are more earnestly sought for than in past years.

Of course, the truth wins, just as inevitably as the leaflet peering up through the earth becomes an oak; but that leaflet, as it grows toward the sky, must be shaken by storms that the great oak may be well rooted.

When the human element comes in the victory of spiritual truth is helped by the wisdom and courage of men and women, or hindered by the folly and weakness of those who claim to be its friends.

In Walter Scott's poem, "The Lady of the Lake," a brave knight is suddenly surrounded by scores of Highlanders, who start up, at a given signal, from rock and tree. Ready and fearless he plants himself, sword in hand, against a huge crag, and the hills ring with his cry:

"Come one! Come all! This rock shall fly,  
From its firm base as soon as I."

He was ready to attack, to defend, to die; but to yield, never! Had he been a faithless coward his fate would have been a swift and bloody death, but he went on his way unharmed. With his high courage the misguided anti-Spiritualists can be met, and in the moral warfare, "One shall chase a thousand, and two put ten thousand to flight."

Meanwhile, if we feel alone we can associate. "Neglect not the assembling of yourselves together," is good scripture and good sense. Let us have meetings in private and public, home circles, our broad Declarations of Principles, our golden books by the wisest writers, our journals well sustained, true and fearless, yet self-poised and serene in spirit.

A waiting world is ripening for our harvest work. It is narrow and blinding selfishness for us to cease or weaken our efforts to spread spiritual truth. All the while we must bear in mind that ours is yet a pioneer movement, and so be ready to meet the toils and thus win the inspiring joys of the pioneer.

It was an old and wise pagan saying: "The gods help those who help themselves." The Spirit-world helps us when we put forth our own efforts and cultivate our own interior faculties. That it does help us, and is indeed to a large degree the inspiring source of what is best here, we may well learn from Lowell's golden words:

"We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling Spirit-world,  
Which, though unseen, is felt and sows in  
us  
The germs of pure and world-wide pur-  
poses."

## CORRESPONDENCE

### NEWS NOTES.

W. E. Mansfield is lecturing in Denver.

Canton, O., had Moses Hull on the 17th.

E. L. Hilger is the rising test medium in Texas.

Dr. Harlow Davis has arrived in San Francisco, Cal.

Mrs. Julia Steelman Mitchell is in Titusville, Pa.

Address Dr. Dean Clarke at Wellesley Hills, Mass.

Alliance, O., has Dr. Nellie Mosier as test medium.

Woonsocket, R. I., had Edgar W. Emerson on the 3d inst.

Dr. J. P. Thorndyke speaks at G. A. R. hall, Flint, Mich.

E. W. Sprague has organized a society in Wellsville, N. Y.

Chicago has a "Sir" medium. He goes the "Profs." one better.

C. V. Miller, California's materializing medium, has gone east.

W. T. Jones is at the head of the Y. P. S. S. of San Francisco.

The First society of Lowell, Mass., has adopted a new constitution.

A rising psychometrist on the Pacific coast is Dr. Max Muehlenbruch.

Joseph King and Henry B. Allen are holding seances in Grand Rapids.

The Arthur Hodges society of Lynn is enjoying some excellent talent.

Mrs. P. H. Wreidt is located at 310 Breckenridge street, Buffalo, N. Y.

The friends at Potsdam, N. Y., had a New Year's social at Blood's hall.

Moses and Mattie Hull are lecturing at Army and Navy hall, Cleveland, O.

Mrs. Ethel Hodge is holding materializing seances at 166 E. 39th st., Chicago.

The Willimatic (Conn.) society gave Mrs. Helen T. Brigham a reception on the 8th.

George Raley of Los Angeles has located at San Antonio, Tex., where he holds seances.

Dr. J. C. Phillips has returned to his home, Clinton, Iowa, after an extended visit northwest.

Miss Lizzie Miller may be addressed at 1128 Linden avenue, Canton, O., for lecture engagements.

The First society of Fitchburg, Mass., held a test circle at the residence of Mr. Cate, 14 Cross street.

Mrs. E. Young holds independent meetings in her own hall, 605 McAllister street, San Francisco.

The Saginaw Valley association held its fourteenth annual meeting in Owosso, Mich., on Jan. 8 and 9.

The Vermont State association celebrated its 28th annual convention on the 14th, 15th and 16th inst.

Mrs. and Miss Whalley have been engaged as musicians by the First society of Fitchburg, Mass., for the season.

Mrs. L. M. Clamen of Chicago has been lecturing in Genoa, Ill. Mr. O. Merritt is the moving spirit in the latter town.

Mr. and Mrs. A. J. Case celebrated their golden wedding on New Year at Waverly, Iowa. They are 48-year-old Spiritualists.

The S. and E. S. of New York had Mrs. H. P. Russegue and Mrs. Tillie Reynolds during the absence of their regular speaker.

"Venus and Its Inhabitants" was the subject of a lecture before the First Spiritual society of Portland, Ore., by M. A. Pottinger.

### THE LIGHT OF TRUTH.

Mrs. Kate Hoskins of 214 Franklin street, San Francisco, has recovered from her illness, and is again in service for the cause.

Thomas Grimshaw is with the First Spiritual church of Indianapolis, Ind. His lectures are supplemented with tests by Mrs. Ropp.

Cleveland will hold a Thomas Paine celebration on the 28th. Mrs. Mary Florence, the daughter of Moses Hull, will speak on this occasion.

Miss Nellie Bowersox of Payne, O., spoke in Spaulding, O., to interested audiences. She is a new speaker in the field and very promising.

The last annual meeting of the state association of Michigan, writes C. E. Dent, showed up 31 chartered societies, with several applications since.

Rev. W. C. Bowman denies that Gen. A. B. Campbell is a Spiritualist. He says Campbell knew that Spiritualism was true, and is as far as he went.

A new society has been organized at Hamilton, O., with Dr. J. W. Briggs as president; P. S. Case, vice; C. H. Nixon, sec., and W. R. Baldwin, treas.

Newark, N. J., had R. E. Fechtthorn for several Sundays, followed by psychometric reading by H. C. Dorn, the old standby of the local organization.

Salem, O., had a visit from O. J. Meredith, the "boy physical medium." D. G. Siple writes that from 5 to 8 voices speak simultaneously in his trumpet seances.

Dr. F. Schermerhorn is holding interesting meetings in Lima, O. After Feb. 1 he engages with the Akron society for the rest of the season to July 1st.

The Evansville (Ind.) Society of Spiritualists has filed articles of association. William H. Woods is president of the society and Ida H. McHugh secretary.

Massillon, O., had Moses Hull on the 6th with Mrs. Nellie Mosier for tests. Mr. Hull's subject was "The Angels," followed by messages from the same. —E. R. K.

J. F. Kirby, Esq., attorney-at-law of South Bend, Ind., writes that much is due to Dr. E. B. Cary of Ft. Wayne for his untiring effort in behalf of the cause in the above city.

Among the pioneer healers in San Francisco is Mrs. Dr. C. A. Cook of 634 Sutter street, who has recently discovered a new curative, which is soon to be given to the world.

William Fleming, 71, passed away Jan. 1 at his residence, Bellefonte st., Pittsburgh, Pa. Services were conducted by Mrs. C. L. Stevens and F. Cordon White—Barbara Shafern.

At the annual meeting of the P. S. A. of Providence, R. I., the following officers were elected: Joseph Cooper, president; B. Prouty, vice; T. Bentley, secretary, and I. Potter, treasurer.

Stevensville, Tex., has Miss Ellen T. Thomas, missionary N. S. A., for the winter. The meetings are well attended, writes Mrs. J. W. Lenox, and the lyceum is a feature worth mentioning.

One medium with a "Prof." before his name got a thrashing in Charleston, Ills., and another of the same ilk was charged with fraud in Omaha, Neb. Spiritual mediums do not meet with such encounters.

H. H. Hutchinson writes that Mr. C. W. Stewart has given such satisfaction in Springfield, Mo., that he recommends him for the camps. He is an eloquent and logical speaker, and withal a cultured man.

Sherman, Tex., is waking up, as Burt Hogue writes. The First Spiritual church of that city has been enjoying the ministrations of Theo Mulkey, C. C. Bryan, C. L. Hilyer and others, Mr. Hilyer proving himself a good test medium.

The speakers announced for the Florida camp next month are J. F. Baxter, Mrs. Carrie Twing, George P. Colby, J. C. F. Grumbine and Mrs. A. E. Sheets. Among the mediums are Mrs. Maggie Waite, Fred Evans and W. W. Tatum.

Oscar A. Edgerley is winning laurels in Springfield, Mass., where he is working this month. Jan. 2 he overhauled the Bible, showing up some of its impossible stories. He is a sound reasoner and his tests are convincing. —M. W. Lyman.

Edward Maitland, 73, author of "The Perfect Way" and "Life of Anna Kingsford," passed to the beyond recently at the residence of Colonel Currie, Tonbridge, Kent, England. Mr. Maitland has been a Spiritualist for twenty-four years.

Secretary A. G. Brown writes: "Island Lake Camp association" is making preparations for a rousing camp this coming season, opening about the first of July and closing Sept. 1. All mediums with references are cordially invited to visit our camp."

Mrs. Marian Carpenter of Detroit gave us a parlor lecture recently that enlisted all-absorbing interest from every one present, after which an hour was spent in giving tests that were very satisfactory, every one of which were recognized, writes D. F. Webber.

The First Society of Lowell, Mass., elected the following officers at their annual meeting: President, C. Frank Hill; first vice president, Charles Thompson; second vice president, Clinton Rollins; secretary and treasurer, George H. Hand; collector, Samuel Whitley.

The Society of the Seven Searchers would thank the editor for the many glorious truths that come to us through his paper, trusting that the Light of Truth may cast its rays deeper into the dark places of superstition and bring many to see the light of everlasting life.—H. D. Markle.

Lyman C. Howe can be addressed at 210 Mason st., Milwaukee, Wis., until first of March, and at Paw Paw, Mich., during March. He will answer calls for outside work between Sundays at places accessible from Milwaukee, and in March at points within a hundred miles of Paw Paw, Mich.

Chicago has a new Spiritualist society. The Church of Unity, Max Hoffman, pastor, meets at Flynn hall, North avenue and Robey street, reached by the Milwaukee, North avenues and Robey street cars, Humboldt and Logan Square branches of the Metropolitan elevated to Robey street.

A correspondent writes that Pittsburgh has been having Wallace Kirwin, a test medium of Australia, which, however, reminds him of another Australian test medium, Jules Wallace, whom he has missed lately, and asks what has become of him. We have not heard, either directly or indirectly.

Mrs. Orpha E. Hammond wishes to say, concerning the Spiritual almanac which she was engaged to compile, that much was unavoidably omitted for lack of space, but that these omissions will be used in the compilation of a more elaborate work later on—most likely in connection with a camp brochure.

The First Spiritualist society of Fitchburg, Mass., held its annual meeting at J. H. Pierce's and elected the following officers: President, Dr. C. L. Fox; clerk, Mrs. E. O. Pierce; financial secretary, P. C. Burr; treasurer, J. R. Harkill; directors, J. H. Pierce, Mrs. L. E. Lamb, Mrs. J. R. Carpenter, Mr. W. E. Goodere.

The Brooklyn Fraternity of Divine Communion held its semi-monthly musical and dance at the Sortie parlors on Friday, Jan. 7th, 1898, the audience being very select, and enjoyed itself.

After the entertainment the floor was given up to the dancers, with refreshments served in the dining hall attached.—A. B. W.

The San Francisco Society of Progressive Spiritualists have changed quarters to El Dorado hall, 120 O'Farrel street—an improvement needed to accommodate the large audiences attracted by the combination services of Mrs. R. S. Lillie and Mrs. J. J. Whitney, the first named lecturing, the latter giving tests.

Atlanta is enjoying a controversy between Rev. A. A. Marshall and Mrs. Gebauer. The former attacked Spiritualism as a fraud, and the latter has replied. The Atlanta Commercial says: "The Spiritualists have been waiting for just such an attack, as it would give them an opportunity to publish their tenets."

The Houston (Tex.) S. S. held its semi-annual meeting on the second and elected the following officers: President, Lock McDaniel; vice president, Mrs. John Gray; secretary, A. J. Merkert; assistant secretary, Mrs. Claire Cieri; treasurer, William Hartung; Board of trustees, Mrs. Lock McDaniel, Mrs. George Morgan and Charles C. Lott.

G. W. Kates desires to say that photographs (of the laity as well as others) sent to him will be exhibited at the hall of the First Spiritual church of Rochester, N. Y., during the coming Jubilee, and also at their local anniversary, March 27 to April 3. Will also hold same for local museum if one can be established. Address for circulars, 234 Monroe avenue.

The First society of Spiritualists of Saratoga Springs have held their fourteenth annual meeting for the election of trustees and officers. W. B. Mills was re-elected president and secretary; G. R. Burrows, vice president; Levi Parris, treasurer, and Dr. G. W. King, clerk. The First society has chartered with the New York State association and their headquarters is in the city of Syracuse.

The following officers have been selected for the Washington (D. C.) Children's Progressive Lyceum: F. B. Woodbury, conductor; Mrs. S. Clendaniel, assistant; Mrs. A. L. Woodbury, guardian; Miss Jennie White, assistant; Master Vernon Burdine, librarian; Mrs. E. S. Willis, treasurer; Mrs. G. S. Clendaniel, secretary. One of Mrs. Richmond's guides, frequently talks to the children.

The Spiritualists and Liberalists of Cleveland, O., are actively preparing to celebrate the one hundred and sixty-first anniversary of the birthday of Thomas Paine, the author hero of the American republic, at Army and Navy hall, Friday afternoon and evening. A basket supper will be served between the afternoon and evening sessions, that a social as well as a literary time may be had.—Thos. Lees.

A. P. Wilbur of 532 Merchant street, San Francisco, writes that the People's society holds meetings every Wednesday evening at 111 Larkin street, where one is sure to hear good lectures and witness striking tests. At a recent meeting the following vacancies were elected: T. R. Simpson, vice president; D. Levy, secretary; J. P. Bogardus, O. Van Trott, Mrs. S. E. Cook and Mrs. K. Griffith, directors.

F. M. English of Pittsburg, Pa., writes that on a recent visit to Cincinnati he was incidentally introduced to Mrs. J. K. Myers of 810 W. Liberty St. Being a perfect stranger in the city he arranged for a sitting and was struck with the marvellous results, both phenomenal and spiritual, obtained. He subsequently arranged for another sitting and was equally gratified, and recommends Mrs. Myers accordingly.

## THE LIGHT OF TRUTH.

A society of Spiritualists was organized at Wellsville, N. Y., with the following board of officers: President, Homer Elliott; vice president, Miss Nellie Hotchkiss; secretary, Mrs. Homer Elliott; treasurer, Mrs. Edney Smith; trustees, Mr. Withey, Charles Carlson, and Mrs. Devere Hakes. Others of the charter members are: George Nichols, Carl Carlson, Peter Peterson, Dora Achilles, Mrs. Charles Pryor and Mrs. Thomas.

At Brockton, Mass., the annual election of officers for the People's Progressive Spiritual association took place at the residence of W. P. Bosworth, 64 Montello street, which resulted in electing for president Mr. Fred E. Crowell; vice president, Mrs. Pauline R. Nutting; recording secretary, Geo. W. Nutting; corresponding secretary, George A. Hutchinson; treasurer, J. Stimpson; board of trustees, Charles E. Jennings, W. A. Sweetser, Mrs. T. M. Crowell.

While in Pittsburg and vicinity, in addition to my work in mediumship, I lectured several Sundays for the Second church of Spiritualists of Allegheny, and return for the same society for the month of February. The attendance increases each Sunday, which makes it evident that Spiritualism never gets stale. Mrs. M. J. Crilly of that city has done a good work for the society as test medium. F. Rutter is speaker for January and Wallace Kerwin of Australia, test medium.—D. A. Herrick.

Helen Stuart-Richings, at present speaking in Chattanooga, goes to Buffalo for February, entertaining en route at the Columbus State hospital on the 1st, and lecturing at Ashley, O., on the 3d and 4th. Mrs. Richings' services are not yet retained for the anniversary, and she will be pleased to correspond with parties in the middle states in regard to them. For January her address is 423 West 8th st., Chattanooga, Tenn., and for February it will be General Delivery, Buffalo, N. Y.

Moses Hull, who spoke for the West Side society last month is still in Cleveland drawing large audiences at Army and Navy hall, every Sunday afternoon and evening. Mrs. Mattie E. Hull, who assists in the exercises, is doing a good work in the Children's Progressive lyceum, which meets at the same place. Our lyceum, the oldest in the country, and probably the world, celebrates its thirty-second anniversary next Sunday. Mr. Arthur I. King has again assumed the office of conductor.—Corr.

A new spiritual organization was brought into existence at the residence of W. C. Mann, 730 Walnut street, Louisville, Ky., recently, called the People's Spiritual church. The officers are: Val Speed, president; C. M. Schrader, vice president; W. C. Mann, corresponding secretary; B. G. Gould, financial secretary; Mrs. M. Leslie, treasurer; J. A. Myers, musical director, and Hon. George Heinson, speaker. Mrs. Garrett has been giving tests during January. Unengaged test mediums for February may address the secretary for opening, giving terms.

A massmeeting of Spiritualists of Buffalo and vicinity, under the auspices of the New York State Association of Spiritualists, was held at the Spiritual Temple, cor. Prospect and Jersey sts., Buffalo, N. Y., on Jan. 14th, 15th and 16th, 1898. Three sessions were held daily. Among the speakers were Moses Hull, Mrs. Carrie E. S. Twing, Mrs. T. U. Reynolds, W. Wines Sargent, W. H. Bach, Mrs. S. A. Armstrong, Mrs. Lucy Burton Powers and others. This was the first quarterly meeting held for the benefit of the state association. The board of trustees held a meeting on Saturday.

Papers for the incorporation of the First Spiritualistic society of Hamilton have been filed at Columbus with the following members: J. William Briggs, Charles H. Nixon, W. R. Baldwin, P. S. Case, John K. Hammerle. The society is organized for the dissemination of the philosophy and phenomena of Spiritualism; to teach the proof of the immortality of the spirit and the practice of benevolence and charity, and for the uplifting of humanity to a higher spirituality; for the promotion of religion and morality; to provide lecture halls and other suitable places of worship; to provide for the education and licensing of proper persons as authorized lecturers and teachers of the religion of Spiritualism; for the purpose of soul culture and the exercise of spiritual gifts. Meetings are held every Sunday night at 350 South Third street. A hall will be secured in the near future. Rev. Marguerite St. Omer Briggs is the pastor, and her license has been recorded on the records at the courthouse.

## LETTER FROM LYMAN C. HOWE.

Reluctantly leaving Buffalo and my good friends there, I made my way to Chicago and visited the rooms of the Bangs Sisters, and made the acquaintance of Mr. Sharpneck, heard his story of the most remarkable phenomenon I have seen recorded. I have seen materializations by the hundreds; some unmistakably genuine, some a little mixed, some of doubtful variety and some unqualified frauds. I have witnessed independent slate writing, passing of coin between closed slates, handling and eating fire by entranced mediums, "miraculous healing," the disappearance and reappearance of a medium sitting within three feet of me, while it was demonstrated that she did not move, and many other startling phenomena; but none of them equal, in my judgment, the wonderfully perfect lifesize picture with the most exquisitely arranged background in most delicately combined colors, symbols, wreaths, palms, columns, vase of flowers, etc., that I saw at Mr. Sharpneck's room. The moment I saw it I was thrilled with reverent emotion, and transfixed with wonder, admiration, and loveful thanksgiving. Then I saw the box in which it was made, and heard all the details of the preparation from the lips of Mr. and Mrs. Sharpneck—parents of the child Blanch, who is the central figure in the picture.

The box was made to order under his immediate supervision. The canvas, too, was made to his order—four by six feet. The box opens like a book in the center, and was locked with four padlocks. The mediums never saw the canvas or box until they were set up in Mr. Sharpneck's room. They were called in to inspect it. They did not even touch either canvas or box, but stood several feet away and looked at them. In that box, closed and locked, and Mr. Sharpneck holding all the keys in existence to two of the locks, the mediums holding keys to the other two, so that neither could open the box without the presence of both parties, the miracle was performed. The sittings were all in the room occupied by Mr. Sharpneck and wife. They never left the room, except to go to meals, and then always locked the door and took the key with them. In that box, thus securely locked, with every screwhead covered, so that it was impossible to turn a screw without first removing the locks, this marvelous picture was created on that clean white canvas in less than six hours' time! The picture of the girl is true to life. I have no more doubt of all this than if I were present every moment and prepared the canvas and the

box myself; for I know our picture was made without the touch of a mortal hand or any visible paints or coloring material, and is a perfect likeness of our daughter.

It is the most amazing thing to me that any intelligent person can be indifferent to the stupendous fact, and the significance it has for the whole world. This phenomenon defies suspicion. It challenges the world. No sceptic can evade or explain it. It is physical, and shows the highest artistic skill. It involves mentality far beyond anything known to incarnate life. Mr. Sharpneck has had many artists to examine this picture. The verdict is, "If I could do it at all, it would take me a week to outline it." And another, "It would require at least three months' labor to finish such a picture as that." Yet it was done inside of six hours, by unseen artists, while the canvas was securely closed in a strong tight box, impossible for any earthly hand to touch. Five thousand dollars could not buy it. It does not walk or talk (audibly), but it is the most perfect materialization I have ever seen; for it stays, and can be seen and studied from day to day and year to year. After a feast with Brother J. R. Francis, in the aura of the Progressive Thinker, and a midnight marvel dropped from heaven into the first breath of the new year, I skipped to Milwaukee, and dropped into the pleasant home of J. C. Bump, 210 Mason street, where I am to remain to the end of February. More anon.

LYMAN C. HOWE.

## THE YOUNG PEOPLE'S DEPARTMENT OF THE JUBILEE.

As is well known to the readers of the Spiritual press, a Young People's Department as an auxiliary to the Jubilee is to be formed, and which it is hoped will be one of the most important features. Time is fleeting and work on this branch must be immediately and extensively carried on. It is desired to formulate a Young People's Department that will be universal in its scope, broad in its features, liberal in its ideas, yet conservative in lines where conservatism would at large be beneficial. With this end in view I would request that the president, secretary or some chosen representative of every young people's society interested in the cause immediately correspond with the undersigned, giving as far as may be deemed advisable, the general features of their organization. From these communications an effort will be made to select some of the most feasible plans as a basis for a general organization, destined to become an auxiliary of the N. S. A.

General Manager Walker has advised me that this branch of the Jubilee must be self-supporting, to which remark I have informed Mr. Walker that the young people have sufficient stamina and self-esteem to take hold, push forward and support their branch in a manner worthy of themselves. Funds are needed to make this department self-supporting, and as an equitable manner of defraying the expenses it is proposed to institute a charter membership, the age of the members to be definitely limited to persons between the ages of 16 and 40, these parties to become charter members upon the payment of 25 cents. I desire to immediately designate parties in all parts of the country to work up the cause in their locality, and therefore call upon each one to aid me as far as possible to make this work a success.—I. C. I. Evans, 1352½ B street, S. W., Washington, D. C.

Tell your neighbor about the Light of Truth.

## THE TERRISS MURDER: REMARKABLE INCIDENT.

Mr. Tom Terriss, writes a correspondent well known to the "Daily Mail," relates a curious and inexplicable incident. On the night of the murder Mrs. Terriss was sitting in the drawing room of The Cottage, Bedford Park, the late actor's home, with a pet dog—an intelligent fox terrier called "Davie," after Mr. Terriss's favorite part of Lieutenant David Kingsley in "The Harbor Lights"—comfortably asleep upon her lap. Messrs. William and Tom Terriss, the sons, were also in the room. The clock marked 20 minutes past 7, when suddenly, without the slightest warning, the dog leaped from Mrs. Terriss's lap and dashed frantically about the room, yelping, snapping and showing all the signs of a paroxysm of mingled rage and fear. The behavior of "Davie" was so extraordinary that it seriously upset Mrs. Terriss for the remainder of the evening. It was exactly at 20 minutes past 7 that Mr. Terriss was murdered. "My brother Will and I were playing chess," said Mr. Tom Terriss when questioned on the subject, "and the dog was apparently quietly dozing on my mother's lap; and it startled us all considerably as it bounded up and down the room with frantic snaps and snarls. My mother was very much alarmed, and cried out, 'What does he see? What does he see?' convinced that the dog's anger was directed at something unseen by us. My brother and I soothed her as well as we could, though ourselves considerably puzzled at the behavior of an ordinary quiet and well conducted pet.—Light.

## MAN'S INHUMANITY.

It is unfortunate for mankind that there are men who, for the gain of money, will adulterate food intended for the human stomach. Savage blows are given to the health by harmful articles placed in food to cheapen or add taste or color.

It is enough to rouse one's ire to think that we are made to suffer temporary illness and perhaps permanent disease brought about by adulterations in food that was purchased for pure. All "grain" "wheat" or "cereal coffees" thus far tested that have a distinct coffee taste are concoctions made up of part low grade coffee or coffee essence, and sold to people for "pure cereal coffee."

The original Postum Cereal Food Coffee is believed to be the only pure article of the kind that is palatable. The pleasant flavor of the milder grades of Java is obtained by the process of manufacture discovered by its inventor after many months of experiment.

Counterfeitors arose who found it impossible to produce a cereal coffee with the taste of Postum, and therefore have universally resorted to a mixture of low grade coffee to produce it.

True, thousands of people put one-half to two-thirds Postum in their coffee when unwilling to part with the narcotic effect of coffee (this we cannot prevent); but they know what they are mixing, which is quite a different affair than to use a cereal coffee you expect to be pure, and find that the dishonest make has put in a portion of the very article the user of cereal coffee seeks to avoid.

The great Physicians, Food Experts, Athletic Trainers, Lawyers, Editors and brain workers in general are in large numbers using Postum Cereal Food Coffee for the benefit derived in nourishment and health. A ten days' trial will begin the work of renewal of health, and if properly prepared so that it comes to table black, rich and delicious, it will never be abandoned.—Adv.

GOATS, FOXES AND CONIES;  
OR THE  
COMING ARMAGEDDON  
A DREAM.

BY JOHN BUNYAN, JR.

CHAPTER II.

It came to pass in my dream that while I was watching these hostile movements, wondering what prompted them and what they all portended, I espied coming up the mountain side furthest from the valley a very aged, kindly looking man, who evidently must have witnessed a hundred revolutions of the earth around the sun, and had added immensely to his stock of wisdom and charity with each succeeding year. His silken hair and flowing beard, both very long and white as the driven snow; his large blue eyes, alabaster skin and beaming countenance indicated a life of purity, high thoughts and vast attainments in rational knowledge. As I afterward ascertained, he was what is known in Gentile language as a "globe trotter"; had been three or four times around the earth; had mingled with all nationalities, races and classes of earth's inhabitants; had dug into caves, crypts, and sealed chambers in pyramids and buried cities in every country on the globe, and had accumulated vast stores of hidden arena, esoteric mysteries and secret workings of the human mind. He had studied the effects of all these upon the social, civil and religious development of the race, and their influence upon the different governments of the world. Even before ascertaining this knowledge of him I felt instinctively that this man was able to explain to me the peculiar attitudes of the animals in the Valley of Error, and that he had come for that purpose. Without so much as asking me my name, or I his, he began the following explanation:

"My friend, you and I are very fortunate. We see spread out before us not only the natural and logical culmination of the conflict between Truth and Error, but we also behold the beginning of the end—the fulfillment of predictions uttered by seers, sages and prophets in all ages of history. This is the great battle of Armageddon foretold by the seer on Patmos nineteen centuries ago; and while your good sense tells you that a battle between these literal animals would not be Armageddon—that the literal assaults of goats and foxes upon conies would not be a conflict between Truth and Error, therefore your mind is at once led to the conclusion that there must be a representative character to this scene, and I am here to unfold it to you. You will observe that instead of being attached to the ground in any way, the name Armageddon is suspended in the air above the ground. This indicates that Armageddon does not mean a literal battlefield, or the material spot where the conflict between truth and error is to take place. Armageddon is a Hebrew word compounded of Aram and Megiddo, and in its interior spiritual sense, it means the state or condition of the soul when it is ready to fight against Truth in support of Falsity and Error; to sustain Ignorance against Wisdom; and when it struggles to banish Truth and Wisdom—the true Christ spirit—from the precincts of the soul. Hence when you see that word suspended above the heads of warriors it simply means that their heart's love,

their affections and desires, are all enlisted to fight in support of Error and Evil against Truth and Goodness. Their purpose is to destroy Truth, Justice and Liberty, and blot them from the face of the earth; and that purpose is born of nothing but lust, greed and love of power and dominion. All this marshalling of incongruous forces, this temporary welding of antagonistic elements, and incitement of the spirit of strife among the unthinking animals are merely representative of the same things among thinking animals that are shortly to occur.

Love of self and thirst for power are the only ties that are linking these two forces together. If these conies and these mountains of Truth were to be blotted out this hour, the next you would see those phalanxes separate and begin fighting each other; and when not so engaged, the different factions among the goats would butt at each other just as they have been doing for centuries; because Falsity and Error have firmly implanted love of dominion and the evil desire to dominate and rule each other in the heart of every one of them."

"But what," I timidly inquired, "is the significance or resemblance between the different animals here present, and the different phases of Truth and Error?"

"In the esoteric or spiritual sense, there is a marked resemblance and significance," he replied. "Even that grand fountain of Wisdom from which goats and foxes alike claim to draw their ecclesiastical authority, and over which they are continually fighting, is filled with this esoteric sense, and which is continually bubbling to the surface. When it speaks of 'the mountain of the Lord,' 'the mountain of God's holiness,' it does not mean an elevation of earth, rocks, trees and grass. It means the eternal, rock-rooted Truth, which is God. When the Psalmist says 'To the hills will I lift mine eyes, whence cometh mine aid,' also 'Lead me to the rock that is higher than I,' not a goat in yonder valley will insist that he meant literal hills and rocks, but that both are eternal representatives of eternal Truth. So when the wise king tells us the conies are a feeble folk, yet they make their homes in the rocks, he means those who are rooted and grounded in eternal, universal Truth; they who seek for truth everywhere, and when found enter in and abide there. He means those who dwell, not on the dry plains and barren foothills of the letter which killeth, but in the spirit of Truth which maketh alive, and which is found everywhere. In like manner trees, grass, flowers, birds, animals, everything in nature is a visible manifestation of a similar thing in the invisible world, and has its name and signification in the language of that world. In both worlds the fox is known as the most crafty, cunning, unemotional and unscrupulous of creatures. It symbolizes those who become lost in self and selfish pursuits; who burrow in the earth of selfish human nature; who close the avenues of soul against the higher emotions and affections and use only the crafty, deceptive qualities of the lower animal

nature, and become steeped in false appearances and false reasonings to such an extent that, as to spiritual sight, they are as blind as moles, and as to spiritual love, they become as cold as toads and as cunning as foxes. Hence the fox fitly represents that wide-reaching hierarchy which dwells only in the light of self-derived intelligence, is governed only by self-derived prudence, and deals only with self-derived falsities. Its self-gratulatory boast is that it never advances. The foxes you see yonder in the valley know just as much and not one whit more than their ancestors did at Adam's grand review of the animal kingdom. Likewise the organization they represent knows just as much of Truth and no more, than it did in the days of Constantine; and the same fox-like cunning and undiminished spirit of guile have characterized it ever since.

"The goat is a harmless creature if permitted to have his own way, but somewhat prone to butt if opposed. In the material sense he represents the natural man under the guidance of his own natural goodness dominated by grasping, selfishness, avarice and love of dominion. Such a man is gentle as a dove when his plans are not interfered with, but firm as a goat when they are. In the spiritual sense, however, goat signifies 'faith,' and since by faith man is supposed to be regenerated and his sins cast into hell, the goat therefore fitly represents all those who teach the doctrine of 'salvation by faith alone.' As a spiritual antidote for sin that doctrine is soporific and attractive. As an intellectual contemplation it is edifying and inspiring. And for every-day wear and tear service nothing gives such solid comfort, such calm confidence and comfortable satisfaction, as to believe that you can go right along living a brutish, selfish life like all the rest of the animals and then by a simple act of the mind called 'having faith,' a mere turn of the spiritual wrist, so to speak—you can unload the entire penalty and responsibility of it upon a universal scapegoat and start him on the lop toward the wilderness with it."

"But what," I inquired, "is the reason that so much discord and inharmony prevail among the members of the orthodox goat, and between it as a unit, and the fox combine? Why are they so ready to be continually sparring and menacing each other when they agree on the one main substantial?"

"While they mutually agree that faith alone saves the soul, they differ widely as to the methods of its operation. All the foxes and all the goats you see down there believe that faith in the death of one person atones for all the sins of all of them; but the methods by which the merits of that death are applied are as numerous as the barriers you see designating the different sects. Even now, while marshalling their forces in apparent unanimity, and, like Dryden's fool, whistling to keep their courage up in the presence of great danger, they are a unit in only one thing—'Faith alone saves.' But let this apparent danger vanish or be forgotten for two hours, and at once each subdivision will claim that it possesses the only true Christ, the only true salvation, and the only safe and legitimate method of applying it, and the old-time snarling and butting and sparring with each other would at once begin. But these minor distinctions and petty quarrels are nothing to you or me. Let schoolmen wrangle and let theologians fight over the infinitesimal fragments into which saving faith has been segregated; the more important collision represented by the apparent determination of the goats and foxes to crush the Conies is what demands our attention.

"Now that the great battle of Arma-

geddon is beginning to loom up on the horizon; now that the cohorts of falsity and error have temporarily relegated their minor differences to the rear and clasped unholy hands for a combined attack upon Truth, it is well for its defenders to examine the walls and foundation of their citadel.

"The fight is on. The peculiar nature of the *casus belli*; the selfish, arrogant, dominating spirit that actuates the aggressive party; the blind zeal for 'God's glory,' which cloaks their natural malevolence and unquenchable thirst for dominion, give notice in advance that the conflict will be a long, bitter, cruel, and uncompromising one. The museums of the Old World are filled with tourniquets, thumbscrews, racks and other inquisitorial implements of torture. The earth's surface is strewn with ash piles, charred stakes, faggots, stocks, whipping posts, etc., which stand as milestones along the march of ecclesiastical devastation for seventeen centuries, showing where these same goats and foxes have saturated the soil of every land with the blood of heretics, witches and 'mediums.' The same coercive, repressive spirit; the same antagonism to individual liberty; the same opposition to freedom of thought, speech and belief in spiritual matters; the same intense hatred and malevolent bitterness against all who will not accept the multi-form God and swallow the multifarious creeds of the faith-mongers; the very same animus which produced all those cruel scenes in the past exist in the minds and hearts of the faith adherents today. Nothing is needed now save the protection and acquiescence of the temporal powers to cause history to repeat itself with frightful accuracy. That protection and acquiescence are being logically secured through the influence of centralized wealth, and truckling subserviency. Although the goats and foxes—as you see—are almost destitute spiritually, browsing on sandy deserts and barren foothills, yet in material things they are plethoric in possessions. As a winning card, a patent relaxer of purse strings, there is nothing equal to saving faith. There is more of this world's solid wealth in any one of those fox burrows than the entire Coney tribe possesses; while the goat houses are by no means destitute. The effect of this upon political mountebanks, and the effect of conscience-jugglery upon weaklings at the polls, give the goat and fox craft an immense advantage, and they are rapidly acquiring the balance of power in legislative halls. The power of government is being swiftly and secretly molded to the subordination of civil to ecclesiastical domination. The same spirit which animated ecclesiastical minds in all ages exists today, and will continue to exist until the great battle now impending has been fought to a finish. It can not be otherwise in the very nature of things, because the love of supremacy and dominion over others; the spirit of intolerance and hatred, jealousy, cruelty and revengeful wrath, are inherent in the theological life and teachings of their creeds.

Theology is the science which treats of the existence, nature and attributes of God and his relations to man. The entire scheme of orthodox theology is based upon an Anthropomorphic Deity; a God in the form of and possessing the same spiritual qualities and attributes as man, but in an infinite degree. Hence the control of the universe is similar to a king's government of his realm, because the king rules by divine authority, and the control of his realm is fashioned after God's government of the universe. Both are actuated by alternate spasms of love and anger, kindness and severity, mercy and vengeance, rewards and penalties and ar-

## THE LIGHT OF TRUTH.

bitrary allotments of life or death at pleasure. Both are jealous of rivals, vindictive to enemies, tolerant to flatterers, partial to friends; and each governs by an exhaustive schedule of emoluments and punishments adapted to each and every act of his subjects, the only difference being, the one regulates the temporal conduct of his subjects; the other, the spiritual and eternal well being of his own children.

"According to goat and fox theology this anthropological deity exercises the most arbitrary, unjust, unequal and unreasonable discretion in apportioning rewards and punishments to his children. The feeble infant who couldn't possibly know good from evil, if dying unbaptized, is assigned to the same eternal torture in hell with the hoary-headed sinner, simply because its first parents offended the orthodox God by eating forbidden fruit six thousand years ago. The millions and billions of human beings who have existed, do now, and will hereafter exist, were indiscriminately condemned to eternal punishment in the councils of eternity past, because this anthropological God then saw that the man and woman he was going to create would offend Him by disobeying one command. This anthropological God exists in the form of a man composed of three separate and distinct persons, all equal in duration, power and glory, yet amalgamated into one in such a manner that each retains his distinct personality, and although there is but one of him, yet this one God is capable of being in three places at the same time. This is called the Great Mystery; and it is somewhat of a puzzle. Four thousand years after Adam sinned, after billions of his children had inherited his sin and been sent to the devil to pay the eternal penalty, the second person in this Great Mystery announced that if there was no other way of atoning for Adam's sin and thereby stopping the wholesale consignment of his brothers and sisters to eternal perdition, he would assume the penalty, become the universal scapegoat and set the race free. And although he was recognized as the only begotten and well beloved Son, had never offended his Father in any respect, yet so bitter was the wrath and hatred of the Father against Adam's children that he would only consent to the plan upon one condition, that while the sacrifice might be considered sufficient for all, it should apply only to those who should hear of his Son's name, and accept his merit through faith. Inasmuch as very few of those who lived prior to his birth ever heard of him; inasmuch as not 1 in 10 who have since lived ever heard of him, and inasmuch as not more than 1 in 10 of those who have heard have believed with saving faith (because each sect claims to have the only genuine article) it is fair to presume that hell is filling up about as rapidly since as before the Christian era began. And yet this 'amazing grace' and its praise is chanted in every burrow and goat house. Like father, like son. Like king, like subject. Like priest, like people. Like God, like saint, are unimpeachable truths of nature, science and history. That 'like begets like' is just as true in mental and spiritual growth as in natural propagation. The thoughts and images reflected on the mother's mind leave their impress upon the unborn child. Whatever the object around which the child's highest affections cluster, and to which its highest aspirations reach out, by the character of that object will the child's character necessarily be molded. God is and should be the highest and most worthy object of love, adoration and imitation to every human mind. The conception we form of the nature, character and attributes of God will de-

termine the degree of our love for him, and that degree of love will determine the extent to which we assimilate and become like him. If the minds of men are taught for generations to cringe before, fear, strive to placate with blood and hollow praises in their efforts to love and win the favor of a wrathful, vindictive God; one who loves his friends and hates his enemies, who is unjust to his own children and partial in his dealings with them; one who showers blessings upon his flatterers and curses upon his traducers—such minds can not but take on the character of their model. If wrath, anger, malignant jealousy and vindictive vengeance against conies, infidels and heretics are characteristics of the God which goats and foxes worship, whose image they pretend to be, and whom they are striving to become like, why should they not treat his and their enemies in the same way? The spirit which animates those cohorts in the valley is the logical outgrowth and necessary result of the theological tenets and spiritual training which have come down to them from generations of ancestors; while the tenets and training they have received are the logical result of their conception of an anthropological deity.

(To be Continued.)



VIRGINIA BARRETT.

Mrs. Virginia Barrett is an impressionistic and phenomenal trance medium. Her labors have been mostly missionary, doing good and always ready to help the cause and her fellow mediums. She has of late developed the art of spirit pictures, having presented the First Spiritual church of Indianapolis with a picture. She was born of Roman Catholic parentage, but was never religious and always disliked superstition. Ancient spirits control her. She will devote a few weeks of her time to societies desiring her services, with a view to help them. Her home address is 819 E. 16th st., Indianapolis, Ind.

### WHAT A SPIRITUALIST IS.

"In its broadest sense, Spiritualists are those who believe in a continued future existence, and that departed spirits can and do communicate with man; but it is only as they cultivate their noblest faculties, live true lives, and for ever strive to improve in goodness and wisdom that they are entitled to the name in its highest meaning." So by education in spiritual culture and self-control, by bringing ourselves and our children into communion with the purest spirits in this and the other side of the graves, we strive to bring the second and third characters which I have named into harmony with the first—that harmony of soul that is the kingdom of God, for which all men yearn and too few work.—Lyceum.

SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.

### IMMORTALITY IN RELIGION LIEF.

J. Estlin Carpenter, Oxford, in the New World was Boston Excerpt.

One scene, indeed, that it is tory which concentrates truth which have engaged our tiring is crucified between two thirdestinies await them, and at robbers belong to the criminal? They may have been begotten famy, cradled in violence, re deceit; their hands imbued with is simply awful.

for the senatorial election, and complement in the Ohio penitentiary, situated less than a mile from the capitol, where no less than five fights among the convicts kept the authorities busy all day to quell the brawls.

The science (?) of *materia medica* has received an awful blow in the case of a woman whose stomach was successfully and permanently removed by a surgical operation three months ago in one of the New York hospitals. The blow in question is the fact that the woman is alive and well. If this can be done, what are the doctors going to use to dump their medicines into? It

from their first years, their life a Calvary and the grave cannot be fare, their amusements lawlessness, outrage, their end? Was it for this, then, that they were made? These men once dwelt only in what we call the mind of God. Or ever He gave them being, they were His thought. Did He think them thus, depraved and outcast, the enemies of society, the revilers of His Son? Are they not His sons, too? Was there not something which he meant them to do—something, indeed, which only they could be; something, moreover, which He needed for the expression of His purpose, without which the world would be in a sense incomplete? For, if there be a divine idea representing each soul that God creates, must it not ever tend toward achievement, and can we regard the process of our life here as other than the first stage in an education which shall at last join the idea and the reality in one?

Young Thomas A. Edison and Wizard, declares that he has the problem on which scientists have labored for years—the photographing of a person's thoughts. If this has been accomplished by the ambitious young experimentist, he is in the direct line of becoming as famous as his remarkable father. The feat is accomplished by the combination of an electric battery, a Crookes tube and a camera.

### BRIEFS.

Oregon claims a 5-year-old tot—Eva Roup—who plays alto in both band and orchestra, and reads her music as well as other members of the band.

Castellar, the greatest living Spaniard, declared himself a Spiritualist, for, he says in a recent newspaper article: "I believe that with all the beings I have loved and lost, I communicate and converse."

Whether a society boasts of having been made by a medium, or a medium boasts of having proved a drawing card for a society, it is worldly and by no means spiritual. One shows a lack of patriotism on the part of the community to uphold the society, and the other is a bid for a higher price from the medium. Societies should be supported so as to be able to admit the public free, and mediums paid a sufficient sum to live and be able to lay aside enough to build a home for a future emergency.

"The great trouble here is that the forces are scattered. There is no uniform action. The only chartered society has been supplied by others—unchartered," writes a correspondent from a western city. But this seems to be a trouble elsewhere as well. Spiritualists are a moving body—ever progressing, and abhor a rut. Old societies must be up to date if they desire to hold the masses. As soon as there is a want felt, and the same is not supplied, there is a tendency to forming a new society, which is generally carried out if the demanded change is not made. Often this change is needed in the board of managers, and a proper selection at the right time could save many a society from falling into uselessness.

### THE THERMOPYLAE.

The word Thermopylæ simply means hot springs, and the famous pass where the battle was fought between the Spartans and the Persians took its name from the warm springs flowing from the side of the mountain. Thermopylæ was in ancient times the only practicable route for an army between northern and central Greece. The road was only wide enough for a single vehicle. The morass to the east of the pass has now become an alluvial plain from the retreat of the Maeotic gulf, an arm of the Aegean sea and the deposit of the river Spercheus.

### THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephen, Dept. B., Lebanon, Ohio.

## THE LIGHT OF TRUTH.

THE FIFTIETH ANNIVERSARY.

## GOATS, FOXES AND

OR THE

## COMING ARMAGE

## A DREAM.

BY JOHN BUNYAN

## CHAPTER II.

It came to pass in my dream that while I was watching these hostile movements, wondering what prompted them and what they all portended, I espied coming up the mountain of the fog furthest from the city of the fog. The Scientific American tells about a great boom which the president of the Anti-Spiritualist association is giving a book on jugglery, etc., recently gotten out by that publication. It appears from the Scientific American's account that the "Anti's" propose to prosecute their crusade against mediumship on the merits of this book, which purports to tell how it is all done. We are also informed via the Scientific American of the object of the "Anti's." It says: "By combining together those who are opposed to Spiritualism it is thought they will be able to meet the mediums squarely, and they propose to undermine their influence by publishing books, tracts, pamphlets and periodicals relating to the teachings and practices of the Spiritualist. The society will soon have lecture committees, which will be prepared to furnish lecturers willing and ready to combat the mediums upon their own ground."

The animus of the Scientific American in getting out its book and the coalition formed with the "Antis" becomes apparent when the Rodgers-Beach case is recalled, the lady in question at one time being a part of the Scientific American's "working hypothesis," through her husband, who was editor of that paper and a Spiritualist.

The erratic career of his widow explains a great many whys and wherefores now agitating the Scientific American office cat.

The Light of Truth bids God speed to all efforts to root out the despicable characters using mediumship as a cloak, but it warns these malcontents to act wisely in the sifting process.

Spiritualists themselves have been for 50 years foremost in exposing the frauds infesting their ranks. They can and will continue to do so.

Now if the Scientific American will get out a book showing up the frauds of the pulpit and the modus operandi by which the state prisons, lunatic asylums and gallows trees are peopled with professed Christians and ministers of Christ's gospel, the Light of Truth will undertake to furnish tricks enough to fill the book and make it interesting.

## CENSUS THANKS.

Thanks to the following additional helpers in gathering names:

M. O. Gentzke, J. H. Emo, Jas. Webster, James Hilling, M. J. Myers, Dr. A. S. Hudson, D. Smith, D. W. Hull, Mrs. C. M. Boyle, G. E. W., G. M. Hoyt, A. V. Malmgren, W. A. Nourse, Abbie M. Pinkham, B. F. Spencer, and O. Williams.

If secretaries of societies would send us a list of their membership it would materially help the cause. How many will respond?

## ENFORCE THE LAW—IT WILL REPEAL ITSELF.

Coming Jubilee, commemorating the anniversary of modern spiritualism, gives evidence of being a great event in the history of man. It is meet and proper that a celebration shall take place, it should be one of the telujahs ever held, for it is a half century milestone, a test source of joy and contentment, as ever blest mankind. The scope of it cannot be overstated, and all that Spiritualists may enhance the celebration will fall short of canceling the debt humanity owe to its crowning glory; i. e., the listing of the long locked secret of death and the purposes underlying life in its spiritual and material manifestations.

Since the raps at Hydesville awakened interest in the momentous subject nearly all the barriers set up in the pathway of human mental development, and kept there for long ages, have disappeared. Doctrines and rules laid down for the eternal disposition of souls were ruthlessly shattered when the spirits began to rap fifty years ago. Every advanced stand now taken in the pulpit, the laboratory, the lecture room and the home was foreshadowed in the rap. This, then, is the Spiritualists' jubilee year, and the great meeting at Rochester next June will attest our regard for Spiritualism, and what it has done and is doing in the world.

## SOME CONTRASTS.

In nine cases out of ten the man who declares Spiritualism to be devilry and fraud believes the Pentateuch.

He says that Spiritualism is a moral sewer and believes that God encompassed a virgin engaged in marriage, and she conceived and bore a son.

He says that Spiritualism is free love and he believes that God inspired Solomon, who had 900 wives and 300 concubines.

He says that Spiritualism is of hell, and then preaches about the materialization of Moses and Elias.

He sneers at the man who knows that his mother is an angel and counsels him, and then prays to a God who turned a mother into salt rock because she cast a lingering glance toward her perishing loved ones.

He says the Spiritualist is a moral pariah, and then kisses a book he dubs holy, large portions of which he dare not read in the presence of his family.

He says that Spiritualism never reared anything good, and then tells us how the devil encompassed the fall of man.

He says that mediumship is a delusion and calls the woman of Endor a witch. He says that Spiritualism is the biggest humbug of the age, and then goes to the gallows and in 15 minutes transforms a red-handed murderer into a cherubic angel of the skies.

He says that independent slate writing is a fraud, and never occurred, and then tells about the slate writing seance on Mount Sinai.

The relations between the biliary duct and the cerebrum are not sufficiently considered when our orthodox brethren get after Spiritualism.

When President Garfield was struck down by an assassin James G. Blaine uttered his immortal apothegm to the distracted nation: "God reigns and the government at Washington still lives." The other day the president of the United States received a telegram from a man who had bought his way into the senate, from Ohio, saying: "God reigns, and the Republican party still lives." The deadly parallel is a trifle warped, but it will do to go along with other slanders of the illustrious dead.

Along with the general infamy of the Mosgrove medical bill finally enacted into law in Ohio went a clause in section 4403F, containing the words, "or any other agency," which meant that persons practicing the healing art without drugs were amenable to the law, if caught without a license from the "combine." The Light of Truth pointed out this clause at the time and fore-saw the handle to be made of it in persecuting honorable healing mediums and magnetists. The medical conspirators, not content with spying out and prosecuting drug physicians not using their license, are now turning their attention to the magnetic healers, using the clause in the law referred to as their base of operations. They propose to hamstring all persons practicing massage, mental or magnetic cure, or osteopathy, and attempted a test case in Toledo, picking out Dr. W. C. Hubbard, who was arrested. But the game did not work, for a jury acquitted him.

It will be remembered that the Ohio supreme court has declared this law constitutional, but if every jury will do what the Toledo jury has done in this case, the question of the law's constitutionality need not alarm anybody. Let every honorable physician persecuted under this law demand a jury trial. A case of like nature in Columbus a few weeks ago resulted in the acquittal of the accused woman. Now we have Toledo a good second. Let the work go on, and show these quack conspirators that there is some idea of liberty and independence left in Ohio.

## EXPLANATIONS IN ORDER.

The Rev. Dr. Isaac M. Haledeman, pastor of the First Baptist church, Seventy-ninth street and the Boulevard, New York, declared in a recent sermon with all the emphasis of conviction, that Spiritualism is a fact; that the Bible teaches it, and that the "unrighteous dead" do communicate with mortal men, and that this world is filled with invisible beings seeking to control people, and embody themselves in human shape. He asserted that he has not swerved a hair's breadth from his faith in maintaining this stand. He said that he abhored Spiritualism as a doctrine, but believed that it is as real as Christianity, only having its inspiration from Satan instead of God.

Dr. Haledeman now has an excellent opportunity to explain the appearance and communication of Jesus to his disciples after his death, on this hypothesis. He might also throw a little light on the mount of Transfiguration seance when Moses and Elias appeared. In fact, there are many incidents of spirit communion in the Bible which it would be exceedingly interesting to have cleared up on the hypothesis that Spiritualism is a fact but is inspired by the devil and that only the unrighteous dead are back of it.

## WHAT IS AN AMERICAN?

The true American is dignified without being haughty, and proud without being arrogant; he is pure-minded without being saintlike, and loves woman without being licentious; he is sympathetic without being sentimental, and can be patriotic without harboring prejudice. And like his English cousin, he never knows when he is beaten; thus his never despairing spirit and patience in adversity.

All religion in its true sense is based on spirit communion. The perversion of religion has driven God and the spirit world away from men, that is all.

## THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

## HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelop with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

## CAPITAL PUNISHMENT IGNOBLE.

The argument that a man who commits murder is a brute and should be treated likewise will not hold good in the higher conception of cause and effect; for it can just as well be said that we need not make brutes of ourselves because others do.

A legal murder is no less brutal than one committed in passion or with pre-meditation, and nothing can be more pre-meditated than an execution, it being revenge in cold blood.

And what justice can the murderer derive from it? Two wrongs never make a right. If the one is dead, as advocates of capital punishment mostly believe, an added death will not revive him. If not dead, why send his murderer after him? A safer place would be confinement where he could do no further harm. As a spirit he is free to revenge himself. As a prisoner he is not. And if he is a moral degenerate, which a selfish or pre-meditated murderer is, he may be reformed while imprisoned. As a spirit he is the same man as he was in the mortal, and capable of contaminating other minds in the body susceptible to his influence.

Capital punishment, on the whole considered, is therefore not an act of justice, but of revenge, however much people try to make themselves believe to the contrary. Weighed in the balance of reason, it is not human, and the sooner it is substituted by something compatible with the crime the better.

Do right for right's sake demands a higher justice as its mate. The old speculative doctrine of doing unto others has also an antithetical doctrine of not doing or of doing evil for evil, while that of doing right for right's sake can not be misconstrued or reversed. There is no kind of right to be found in legal murder, and the wisest can not point to a noble impulse in the entire code of opinions bearing on it.

Below will be found the classifications of religions professed by convicts in the Illinois state penitentiary at Joliet, according to the last biennial report of the commissioners: Adventist, 1; Christian, 16; Dunkard, 3; Friends, 3; Lutherans, 200; Presbyterians, 2; Catholic, 1; United Brethren, 7; Baptist, 120; Congregational, 11; Episcopalian, 43; Jews, 23; Methodist, 74; Reformed church, 500; Swedenborgian, 1; Universalist, 3; no church, 216. Total, 1,319.

Preparations are being made among the various Spiritualist societies to observe the anniversary of the birth of Thomas Paine, which falls on Jan. 29.

## PROFESSOR J. B. SCHIAPERELLI.

Professor of Astronomy at the Royal College and Observatory of Milan—Celebrated for His Discoveries Regarding the Planet Mars.

Although not the declared champion of Spiritualism as his colleague, Camille Flammarion in Paris is, he has interested himself on the subject, and was present at the experiments that took place at Milan in 1892, with Eusapia Paladino as medium, together with a distinguished circle of scientists.

Professor Schiaperelli writes concerning these seances, "I have taken part in these experiments made with Eusapia and have witnessed phenomena that have impressed me in an extraordinary manner. If, as some declare, they are but to be attributed to some perfect art of conjuring, then they would be "marvelous," or better still "miraculous." Without deciding whether the theory of Spiritual agency is admissible to explain the phenomena he has witnessed, he warmly condemns the suppression of truth by the hypocrisy of official science, that seeks to limit all unknown forces to their own hard drawn theories, and he recommends a patient, unprejudiced and modest study of these hitherto unexplained facts.

Whether since then Professor Schiaperelli still continued in his belief and with his experiments is not known.

## THE IMPLICATION OF IT.

There are some curious questions involved in the decision of the New York supreme court touching the determination of a person's insanity by reason of alleged interposition by spirits into matters of a legal nature on earth. The court, in effect, decides that the laws of mankind cannot recognize a direction or dictation from or by spirits of the so-called dead concerning temporal affairs, because such direction is not susceptible to the jurisdiction of the court, however convinced a person may be of the truth of the communications. The court does not hold that Spiritualists are insane merely in the belief of spiritual intercourse, because such belief does not of itself involve questions of property or the disposition thereof. But when such belief takes on the power of action in the manipulation of property, then the subject comes within the purview of the law, and persons acting on such advice may be declared insane. It is at once a dangerous decision and a begging of the question. It reveals in a new light the fact that property, and not human life or well being, is the substratum of the law.

But there is one phase of this matter that ought to be looked at squarely. The Light of Truth has always looked upon with suspicion, and does now, the the transfer of money and property from one individual to another by alleged spirit dictation, not because the grantor or testator is insane, but because they are in the great majority of instances hoodwinked by the cunning and duplicity of those who derive material benefits by such transactions.

The dissatisfaction of church people with the creeds and dogmas upon which theology and all speculations regarding the hereafter rest, has had no better illustration of late years than the phenomenal growth of what is called Christian Science. Within two years the actual enrolled membership of that body has increased from 150,000 to 300,000. As these people to all intents and purposes are Spiritualists, this remarkable showing is flattering to the great cause of the spirit world.

## THE LIGHT OF TRUTH.

## WE DELEGATE AN AGREEABLE TASK.

A marriage was consummated the other day by a justice of the peace which made a Catholic woman and a Protestant man husband and wife. The bride not being wholly at ease about it prevailed upon her spouse to be married over again by a priest, which mummery was duly performed. We were prompted to comment on the affair, but being reminded of an oft repeated accusation to the effect that we are too sarcastic in such matters we concluded to let the following from the Catholic Review of New York do the sarcastic for us. The Catholic Review speaking of a similar case says:

"For a Catholic to be married by a Protestant minister or a justice of the peace is to commit sacrilege—to profane the sacrament of matrimony. No wonder that Bishop Burke has publicly excommunicated a woman who was ostentatiously wedded to a Protestant gentleman in a Presbyterian church, and has excommunicated also her Catholic relatives and friends who assisted at the function, and so encouraged her in her contempt for the rules of her religion. God can not be mocked with impunity; neither will His church tolerate defiance of its laws by its members."

Jess so.

## THE BISHOP AND THE EDITOR.

Bishop Potter having spoken in a pessimistic manner in a recent address on the inefficiencies of the law and various agencies for the suppression of crime in the United States, and contrasting the vapid methods and bad conditions here with the more favorable conditions of some of the European countries, the Brooklyn Times takes the opportunity offered to comment as follows:

"The Times can not altogether agree with the worthy and learned bishop. Our laws against wrongdoing are as drastic as the English laws, and these are reinforced by the zealous work of the well paid agents of societies that are liberally subsidized by the churches for the purpose of preventing any infraction of the law. There have been several cases of the kind recently to show how zealous and effective these organizations are in the prevention of crime and the detection of criminals. Bishop Potter does not keep up with the times. He does not know how zealous we are not only in preventing crime, but in manufacturing new crimes, and punishing as criminals the most valuable and public-spirited citizens in the community."

Certainly there is drastic sarcasm enough in this.

## THE LAW AND THE FABLE.

If justice has any place in religion the innocent cannot be taken for the guilty, even though innocence offer itself. An innocent finite being cannot stand for a wicked one and suffer the wicked one's transgressions. How, then, can an infinite innocent being—a being, by the way, which no human brain can comprehend—stand in the place of a finite wicked being? The chief apostle of Christianity is credited with the statement that "What ye sow, that shall ye also reap." If he uttered that law the framers of the fable which makes Jesus Christ a propitiation between a wrathful God and erring man ought to have left it out of their records, because it destroys their work.

Spiritualism repudiates this pagan fable, but accepts and teaches the Apostle's utterance.

Restored confidence gave the country 13,099 business failures during 1897, according to Bradstreet's.

## AN OBJECT LESSON.

The execution of Durrant in California last week puts a miserable end to one of the greatest tragedies in the history of crime in this country, and the last words of the condemned man were to the effect that the state was committing judicial murder in executing him. On that point, or indeed on any feature of the terrible affair, it is not the purpose of the Light of Truth to comment. What is desired to bring home to the army of Villifiers of Spiritualists and mediums is the fact that every actor in this tragedy was a Christian, or pretended to be. Both of the murdered girls were Christians, the murderer was a Christian and died one, the pastor of the church where the murder was committed, and who was at one time implicated in the crime, is a Christian.

The Light of Truth calls upon the malignant people who never fail to hurl calumny and slander upon our mediums and upon Spiritualists, when occasion offers, to point out such a hideous affair in the history of Spiritualism.

## JOB XIV, CHAP. 10 AND 14 VERSES.

Who wrote them, or uttered them, we have not the slightest idea, but they stand there in that old record of nomadic Hebrew life as the index mark of a world's travail, sorrow and uncertainty. Job's lamentations may be said to be the *raison d'être* of religious systems. The etymology of the term is to bind back, to gather together, to collect again. In Job's doubt are contained those elements which made religion possible and necessary. For is it not the very essence of negation, the overthrow of God's immanence in the world, the breaking away from the fastenings of the soul and the repudiation and downright denial of immortality?

## EDITORIAL NOTES.

Chicago is to be Lexowed.

Subscribe for the Light of Truth.

Chinese statesmen and students are said to be studying the Bible as a classic of Christian countries.

Alfred Creps, a young attorney of Lima, O., committed suicide the other day, crazed by religious excitement.

The people are worshipping an idol, a painted nag, across whose smirking face is written the lie "democracy."—F. U. Adams.

M. De Rochas' inquiries show that the vital effluvium of mediums exteriorizes, and that it is this effluvium that is used by disembodied spirits in the production of visual and other physical phenomena.

"Don't Worry Circles" are the latest. Theodore F. Seward is the originator and he says the "don't worry" idea is based on common sense and Christian science. A number of circles have already been informed in New York.

There is one thing that distinguishes the Rev. A. C. Dixon from a horse. He goes the whole hog. He attacks Spiritualism, Christian Science and Theosophy, and says that "these apostacies" are all led by the 'new' woman."

L. P. Bayliff, subscribing for the Light of Truth, writes: "I have been privileged to read several issues of your paper, and will say I am much pleased with the matter contained therein. While I am not an avowed Spiritualist, yet I am much inclined to the Spiritualistic views as I find them outlined in Light of Truth."

The eternal fitness of things was well set forth in the renowned squabble in the Ohio general assembly last Tues-

day over the senatorial election, and its complement in the Ohio penitentiary, situated less than a mile from the capitol, where no less than five fights among the convicts kept the authorities busy all day to quell the brawls.

The science (?) of *materia medica* has received an awful blow in the case of a woman whose stomach was successfully and permanently removed by a surgical operation three months ago in one of the New York hospitals. The blow in question is the fact that the woman is alive and well. If this can be done, what are the doctors going to use to dump their medicines into? It is simply awful.

Calvary and the grave cannot be reconciled. Nineteen centuries of promise and preaching cannot assuage a single pang of one who sees love go down into the grave. The wall of death still marks the line between belief and recompense. If there is nothing beyond the vista of tears and crushed hope that can bridge the cruel void and restore to the heart its own, then failure is the answer death seals upon the lips of love. Spiritualism is the only answer to this anguished cry. It has restored to millions the shattered hope and wrought dimples where despair's furrows scarred the cheek and brow. It is doing so every day, and as humanity "climbs the steeps of Time," nearer and yet nearer sounds the clarion note from the immortal shore, "Man, thou shalt never die."

Rev. Lyman Abbott, one of the foremost of American clergymen, writers, and essayists, sums up his views on the subject of Spiritualism and possible communion with extra mundane intelligences as follows:

"I believe in a spirit world, because I cannot think that the well nigh universal belief of mankind is without foundation in fact. In other words, it is easier to believe in a spirit world than that all men have been deluded through all time. \* \* \* There are many instances related in history which tell of spirits appearing to men and women in this life. The testimony of the truth of these stories is too strong to be lightly set aside. \* \* \* I do not see that it is unscientific to believe in a spirit world round about us. Certainly if there are trustworthy evidences making for a spirit world, it is unscientific to deny its existence."

This is certainly explicit.

Miss Goodrich-Freer, who is, we presume, Miss "X" of Borderland fame, is very much opposed to paid mediums. From Light we learn that this bright woman addressed the London Spiritualist Alliance on "Hauntings" some weeks ago, and in the course of her remarks said: "I have watched for many years the work of this society, and of the Society for Psychical Research, and though I have never yet seen a case of any person being convinced of the existence of a future life by psychical phenomena, I have known many cases in which unreasoning prejudice has been overcome, and faith in an all-wise and overruling Providence has been greatly strengthened by so-called 'supernatural' occurrences."

At this distance it looks as though a person who had investigated psychic phenomena for years and yet has no conviction of a future life is in poor trim to pass upon the question of subsistence for mediums.

Send names and addresses of Spiritualists for our census gatherer. It may prove a wearisome task, but what takes long is generally good—as may be seen by the *Album* effect.

## THE LIGHT OF TRUTH.

# Spiritism

### A STARTLING PHENOMENON.

Music Materialized During the Sleep of a Musician.

In the *Grand Journal*, a daily paper, founded in Paris, by M. M. Villemessant, Dollingen and Alberic Second, all three of them famous men of letters, in the year 1863, there appeared on the 4th of June, 1865, the narrative which we are about to translate. It was from the pen of the third of the writers, just named, not one of whom had the slightest belief in Spiritualism. In fact, the presumption is that all three of them were more or less tinged with the materialism so prevalent among French authors and journalists. But, coming from such a source, the narrative is all the more trustworthy; although it is so circumstantial in all its details as to exclude the possibility of doubt as to its accuracy and trustworthiness.

"Every publisher and amateur of music in Paris knows M. N. G. Bach, pupil of Zimmermann, and first prize man at the Conservatoire, in the piano-forte competition of 1819. He is one of our most highly esteemed and honored professors of that instrument, and is the great grandson of the famous Sebastian Bach, whose illustrious name he worthily bears.

"Informed by our mutual friend, M. Dollingen, director of the *Grand Journal*, that the apartment of M. Bach had been the scene of a veritable prodigy, during the night of the 5th of May last, I asked Dollingen to take me to M. Bach's house, No. 8, Rue Castellane, where I was received with exquisite courtesy. It is needless to add, I think, that it is after having obtained the permission of the hero of this marvelous narrative, that I allow myself to make it public.

"On the 4th of May last M. Leon Bach brought an admirably carved spinet piano to his father. After long and minute researches, M. Bach discovered inside the case that it had been manufactured in Rome, in the month of April, 1564.

"M. Bach passed some portion of the day in the contemplation of his precious spinet. He thought of it when he went to bed, and when sleep closed his eyes, he was thinking of it still.

"It is not surprising, therefore, that he should had the following dream. In the midst of a deep sleep M. Bach saw at his bedside the figure of a man with a long beard. His shoes were rounded at the toes, and had large bows above; his breeches very full; and his doublet had tight sleeves, slashed near the shoulder; he had a large ruff round his neck; and his head was covered by a pointed hat with broad brims. This personage, leaning over M. Bach, spoke to him as follows: 'The spinet which thou possessest, belonged to me. It has often served to beguile my master, King Henry the Third. In his early youth he composed an air with words, which he liked to sing, and which I often played to him. He composed both the verses and the music in recollection of a lady whom he met while he was out hunting, and fell in love with. He was separated from her; and it is alleged that she was poisoned. The king was deeply grieved, and, as often as he felt sad, he used to hum this romance. Then, to divert his attention, I would play upon the spinet a saraband of my own composition, of which he was very

fond. Thus these two morceaux were always associated, and I never failed to play the one after the other. You shall hear them.'

"Then the man in the dream went to the spinet, struck a few chords, and sang the air with so much expression, that M. Bach woke to find his eyes streaming with tears. He lit a candle, looked at the time, and saw that it was 2 o'clock a. m. Presently he fell asleep again. And now comes the extraordinary part of the story.

"On awakening, next morning, M. Bach was not a little astonished to find upon his bed a page of music covered with very fine writing and microscopic notes. It was with difficulty, being short-sighted, that, by the aid of his glasses, he succeeded in deciphering them. In the next instant, he seated himself at his piano, and played the piece. The romance, the words and the saraband were in exact conformity with those which the man in his dream had sung and played to him during his sleep!

"Now M. Bach has never been a sleep walker; has never written a single verse in his life, and knows nothing whatever of the laws of prosody.

"In this plaintive romance, as also in the joyous saraband which follows it, the musical orthography is not less archaic than the literary orthography.

The clefs are formed differently to the way in which we are accustomed to indicate them in our days. The base is written in one tone and the song in another. Mr. Bach was good enough to play me these two pieces, the melody of which is simple, naive and penetrating. Moreover, our readers will soon be able to form their own judgment of them. They are in the hands of the engravers, and will be published in the course of the week by M. Legouix, No. 27, Boulevard Poissoniere. (In the meanwhile, the composition was reproduced in the *Grand Journal*.)

"The *Journal of Estoile* (a French chronicler, whose work is one of the most precious histories of the sixteenth century) tells us that King Henry the Third was violently in love with Marie of Cleves, Marchioness d'Isles, who died in an abbey, in the flower of her age, on the 15th of October, 1574. Would not this be 'the sad and cloistered beauty,' mentioned in the King's verses. The same journal likewise informs us that an Italian musician, named Baltazarini, came to France at that epoch, and was one of the king's favorites. Was it the spirit of Baltazarini, who wrote the romance and the saraband? A mystery which we dare not dive into."

Here ends the circumstantial narrative of M. Alberic Second, which naturally attracted the attention of "Allan Kardec," who was then editing the *Revue Spirite*, and he called upon M. Bach, who corroborated the statements given above, but made the following corrections as to dates:

"Everything passed, he said, in the dream, as indicated; but it was not on the same night the paper was brought to him. Next day, M. Bach endeavored to recall the air he had listened to, seating himself at the spinet, and succeeded in noting down some of the music, although imperfectly. About three weeks afterwards, the same individual appeared to him a second time. This time he sang the words as well as played the music, and told him he would give him the means of fixing both upon his memory. It was

then that, upon awakening, he found the music on his bed. As soon as he got up, he interpreted the air upon his instrument, and recognized that it was precisely the same, as well as the words, as those of which he only retained a confused recollection."

We should like to hear of any explanation of the above phenomenon that is even plausible, other than that supplied by spiritual intervention. Could "unconscious cerebration" compose the air, the words and the saraband; and, having composed them, could it manufacture the paper, the pen and the ink, write down the notes and the words, and then deposit the document upon M. Bach's bed? Could telepathy, mind reading, or hallucination? Perhaps some sceptic will favor us with a reply.

As the spinet, described above, must be still in existence, might we suggest to M. Laurent de Faget of *Le Progrès Spirite*, writes the editor of *Harbinger of Light*, to secure the services of some gifted and trustworthy medium, possessing the psychometric faculty, and get him or her to read the past history of the instrument; and we venture to predict that it would reveal a chapter in French history more interesting and picturesque than anything to be found even in the pages of good old *Pierre L'Estoile*. For all the annals of the past have yet to be written—as we are being repeatedly assured—by psychometric agencies; and those annals will possess the rare quality of accuracy and authenticity, which is more than can be said of the fictitious narratives—both sacred and profane—that have hitherto been, and still are being, accepted as trustworthy histories and biographies.

### POSSIBILITIES OF THE MIND.

Is the Human Race Developing a Higher Consciousness? Child Now Develops in Three Years What Once Took a Lifetime. Will We Ever Read the Future?

The secular papers are beginning to take up the science of the mind in a manner that corroborates the teachings of Spiritualism. The *Columbus Press* discourses on the subject at length, from which the following extracts will show the trend of thought in our direction:

"Is the human race developing a higher consciousness? Will men soon know the future and the remote past as they now know the present?

"Certainly a more interesting question could not be asked, but very few of us can think of anything but a negative answer for it.

"But within the last few years the human mind, in all its phases, has been so minutely and carefully studied, from the standpoint of evolution; the origin and development of the different faculties have been so certainly traced, that the leading physiologists are amazed the world with the confident prediction that within a few more generations the faculty of knowing the future, of seeing events before they happen, will have been developed in a large percent of the race.

This faculty of higher consciousness, as it is called, already exists in a few isolated cases. It has existed with a feeble energy for 2,000 years here and there. But it is rapidly increasing in strength and in the number of those who are being endowed with it, and we may soon hope to know what will take place years ahead, as what is now being chronicled in our morning papers. The press will then begin to deal with future events as we now deal with present ones.

Man's mind will run ahead of time—some minds a few years, some others a long number of years, and a few others

while living in their mortal bodies to be conscious of their eternal fate. As the years go on, more and more will arrive at this latter point—a remote future, and the whole race to be individually conscious of its eternal destiny.

But how does this amazing state of human development come about?

If the reader has ever watched a newborn infant, he will observe that it is some two or three weeks, often longer, before it will begin to take notice of things around it. This moment is the dawn of consciousness.

It took long ages for the animal kingdom to develop among any of its members simple consciousness, and the moment was a long while before man appeared. Many years after, about 100,000 years ago, while man was walking around on this earth in the form of an anthropoid ape, another faculty came into his mind—the faculty of self-consciousness. That moment he became a man. There are now only two other animals below man that have self-consciousness—the ape and the dog, which rank next to man in intelligence. It now takes the child about three years to develop self-consciousness. It once took man the best part of his life to develop this faculty. About one man in every thousand still fails to develop it. This constitutes the number of idiots born.

The societies for psychical research all over the world have made careful study of the extraordinary mental phenomena of W. Stainton Moses, Mrs. Piper and Miss Fancher of Brooklyn. These are only remarkable examples of a growing number of such cases, showing that the human mind, and probably that of other animals, is in an active state of evolution. But the human race must of necessity be slowly endowed with a new mental faculty. When it first appears only one person will have it, and then only at the maturity of the intellectual powers. All the faculties that we now possess came one at a time, and always at the maturity of our intellectual powers.

The mind is now full grown on an average of about the age of 35 years, and not before that age has any human being manifested this new faculty of higher consciousness. As the number of those possessing the faculty multiplies it becomes more fixed in the human race and will appear earlier and earlier in the individual mind. But a new faculty is for a long period feeble, and must of necessity contend with the prejudice and incredulity of the average person who does not possess it. We treat all fortune tellers today as humbugs, for the reason that nearly or quite all those persons who really have this faculty exercise it so feebly that their predictions do not come to pass. But there never was a period in the history of the world when there were so many fortune tellers, clairvoyants, mind readers, mental jugglers and yogis. There is almost as much popular literature written now about what is going to happen in the future as there is about the present and the past. The one book that has enjoyed the greatest sale in America is "Looking Backward," and it was read with the thought of trying to make out the future of society.

### OUTSIDE THE GATES —and— OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woo, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depositions. 500 pages, bound in cloth and gold, all for \$1.00. For sale here.

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# Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

The first hands taken up are those of W. W., New York. There is a combination of the practical and the artistic in this person, that under proper conditions would produce a very happy blending. True, the passionate side is full and strong, and the love of earthly pleasures is pronounced, but this is not always a bad sign. In this case, however, it is coupled with the worst possible companion, a very weak will, and it makes a combination that needs all that is possible in the way of favorable surroundings, to prevent the most dire calamities. Endowed with the best of traits, affectionate, generous, sympathetic, and with a love of all that is beautiful, this person is only a prey to emotion and passion. Wonderfully nervous, restless, and pulled in many directions, she will be the victim of those who wish to impose on her, and use her for their purpose. She is highly psychic in her powers, and full of intuition and inspiration. She could be a master in the occult. With luck, if there is such a thing, all in her favor, she has led a many-sided life, "lives within lives," and these have led her into passing pleasure, but as yet the real essence of true happiness has not been realized.

A miserable, unhappy marriage with an artist, not free from the touch of scandal, which marriage will cross her whole life, embitter it and finally end in divorce, are the natural indications for W. W. If ever there was a case where the person needed to use every talent that God has given her, and the greatest care and thought in every thing she does, says or thinks, it is in the case of W. W. I say to her, "You can conquer fate if you only try hard enough."

The next are J. W., New York. A highly artistic person; she will be free in her thoughts and not inclined to care a great deal for the opinions of others, but will rely on her own judgment. She will not be sensitive nor easily wounded, but will make herself felt in whatever company she may be. She is a splendid talker, and given to taking a good many chances on everything. If she were a man, she would likely be fond of gambling and speculating. She is very generous and fond of society. She is a worrying, nervous person, and will have many worries that are unnecessary. In her affections she is too changeable to be very constant to any one person.

I next take up J. F. P., Wilshire, O. Your hands are in every way entirely practical. You should never attempt to do what requires a keen, sensitive disposition, for you will in life succeed best in the everyday walks, where you need a common sense level judgment. You are robust and strong in health, have never known severe sickness, but the warning I wish to give you, is to watch yourself most carefully for the next five years, and do nothing that will in any way undermine your health, or lay the foundation for constitutional trouble. You can by this care possibly bridge over a most dangerous period and prolong your life several years. The five-year period I mention begins at once. Don't think you are so strong that you do not need this warning.

Next comes D. E. P. You are as nervously inclined as your husband is the reverse. It will, I know, be your pleasure to help him to give himself

the care he needs for the next few years. Still men of his strong constitution always think that they can stand any thing, and need no care. It is in just such a place that a wife with some nervous force can give them what they will not give themselves. I know you have often lectured him for taking things without apparent worry, as your nervous bustling nature cannot be phlegmatic as his can. But you are all right at heart, and while you have often scolded him, none would be quicker to defend him from others if they attacked him, and your nervous energy will be of great service to him in the future.

C. D. Wheatland. You ought to be able to influence others to a great extent, for you have a good deal of the power of leading things you are interested in. You are a sensitive person about some things, and you do not care at all about others. You have had a good many illnesses during the time from 20 to 35, and also financial difficulties, but your worst are in the past. You are growing in an upward direction as your life progresses, and increasing in knowledge. For the next ten years you will have the best part of your life.

C. M. S., Cincinnati. Your strong love affair is in the past. If you ever marry after this, your marriage will not be a matter of strong love, but more one of convenience. For the next four or five years you will not be very successful, but after that time, you will have a great deal of success, some money and the realization of your ambitions. You have talent for clairvoyance. These are the three questions you have asked. If you will send me your address, I will mail you one of my booklets.

F. E. B. You ask, "Have I fair prospects in life?" and send a miserable pen sketch. I should hate to think that the prospects were what your sketch shows. I know your hand does not show it. You ask the meaning of a thumb which bends back. It is a sign of an extravagant person, generous, but one who does not value money except for what it will buy him.

I now take up a batch of hands from Port Jervis, N. Y. Alice, too young to read; children at that age are entirely unformed in every way. She is very nervous, however, and care should be taken to allay this as much as possible in raising her. Stella, same applies as with Alice. Mrs. A. L. Is a highly strung, nervous woman, whose nervousness has increased as she has grown older, and who is now pulled in every direction, by a great variety of emotions. In this case the woman has not improved as she has grown older, and she needs to use all the power she has to repress every thing that could possibly excite her. If it were not for the fact that she has a practically shaped hand, which will make her use common sense in a good many things, she would have a time of it to keep herself in check. She is emotional, acts on the spur of the moment, rarely stops to think of the consequences. My advice to you is put on the brakes.

A. L. You have the artistic temperament, and in your natural condition you were very much given to thinking and acting too quickly sometimes for

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bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

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your own good, but you have become very much more practical in your way of thinking and looking at things, and in your case you have made a decided improvement in your possibilities for success in life. You have all the elements to make you get along in the world, but you must depend on your own efforts for it, and not to chance at all.

H. B. S. Your hands show the knots that come with the settling down of the thoughts as one grows older. You have been a most sensitive woman, who has often depended on the advice and thoughts of others to mold her own opinions. This has not come from a lack of mental strength, but from a rather modest and retiring disposition. Your affections have played a tremendous part in your life, and you have in early days been in for all the fun, gaiety and pleasure that you could get out of this existence. You have had a kindly sympathetic nature, and are always moved by a sad story, and ready to respond to a request for help. Your nervous energy is very great. I now want to answer a question that has been asked me a great many times. "What is fixatiff?" It is made from white shellac and alcohol. All stores that sell artist's materials sell it, and it costs about 20 cents a bottle. If you cannot find it at a store, your druggist can make you some, using the white shellac cut with pure alcohol. This can be sprayed through any atomizer or can be poured carefully over the impressions. If you cannot get any in this way, I can have it mailed you on receipt of 15 cents.

CHEIRO, JR.

THE RELIGION OF MODERN SPIRITUALISM AND ITS PHENOMENA.

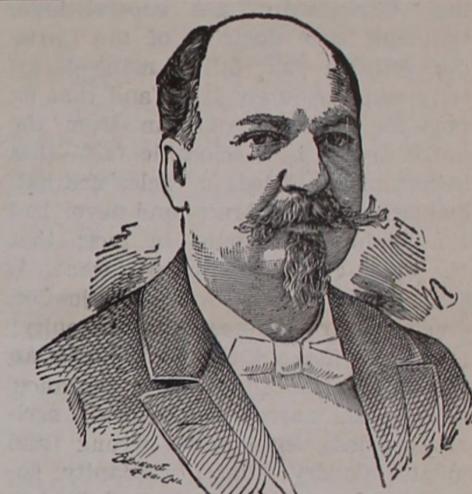
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—ON—

## MEDIUMSHIP

—BY—

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## The World of Psychics and Liberal Thought.

The Spiritual Almanac for 1898, compiled by Orpha E. Hammond and published by Dr. C. E. Watkins of Ayer, Mass., is at hand.

The following was contributed to the Chicago Inter Ocean's religious notices for Jan. 2:

• \* \* \* \*  
 \* REELIGIOUS NOTIS.  
 \* Sunday Jan. 2-8 P. m. Rev. L. \*  
 \* Claman By the aid of stereopion \*  
 \* will give one of her illustrated Lec- \*  
 \* ture show how the sole Leaves this \*  
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 \* wood Hall 4308 Cottage Grove Av. \*  
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Inventor John H. Hartman expects to throw death in a searchlight. He has invented a kind of thunderbolt that will kill whole armies, silently, unerringly. Again, the deadly and limitless agency, electricity, is employed. A powerful electric ray has already been used to kill germs in forms of food. Now, Hartman says, this ray will be infinitely intensified, so that it will slay whatever form of life falls in its way, and at a long distance.

"Believing that all religions, including Christianity, are superstitious; that the basic doctrine of the Christian religion—the fall of man—is utterly and absolutely false, and that its opposite—the rise of man from the lower orders is a scientific fact—that beliefs in (so-called) miracles are hallucinations of the brain, and never had the slightest existence in fact; that the chief characteristic of what is termed 'the word of God' are injustice, cruelty, untruthfulness and obscenity; that the effect of orthodox Christian teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimoniousness, intolerance, wrong and mental slavery; that Christianity, so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelieving dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil—an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to incite in them a fear of (that most horrible of doctrines) eternal punishment, (I say believing all these), I, in all kindness and in all earnestness, request that over my remains there be no religious services of any kind, nature, or description whatever."—Henry Morehouse Tabor, president and treasurer of the board of trustees of the First Presbyterian church of New York, in the opening clauses of his will filed in the office of the surrogate.

The recent mass meeting at Cleveland devoted considerable time to discussion of legislative enactments concerning the observance of Sunday as a day of worship or of abstinence from ordinary occupation. Addresses on this subject were made by Rev. J. W. Colle, pastor of the Seventh Day Adventists' church of Cleveland, and by Mr. F. B. Woodbury, secretary of the association. The latter said that there was a co-operation in the movement on the part of the International Liberty league, the Free Thought Federation, the Seventh Day Baptists, the National Spiritualists' association, one wing of the Unitarian church and the Hebrews.

"Dr." Briggs, a notorious character, is operating among the "test hunters" of Illinois.

## THE LIGHT OF TRUTH.

From the Rev. R. L. Loughborough is received a story of a ghost that was seen by his sister, Mrs. Swan, in 1855. Mrs. Swan was living at that time in the village of Armitage, in Staffordshire, England. She was alone in the kitchen when she was startled by hearing footsteps ascending the staircase. She opened the door at the foot of the stairs—it was broad daylight—and saw a figure ascending, which she recognized at once as that of her father, who had been dead several years. She knew the figure by the hand placed behind, as was his custom when alive and walking, and she recognized the face when he turned at the top and looked back. On reaching the top of the stairs the figure turned round, looked at her for a brief space, and then seemed to pass along the passage. Her husband and sister were in the dining room at the time. They both heard the sound of footsteps, and, as by an impulse, both quickly ascended the stairs, looked through the house, but saw nothing.

We have all heard of the French convict, who, condemned to death, was made the subject of an experiment by the doctors. Telling him his death sentence to the guillotine had been commuted to a painless death by blood-letting, they brought out the lancet, then bandaged the convict's eyes, brought in a tub and a pail of warm water, and, baring his leg, made a slight and harmless scratch above an artery, telling him the blood dripping away would soon end him—at the same time letting the tepid water drip down his leg and into the tub. The experiment is said to have been fatally successful: the man's mind was his executioner; he died in about 10 minutes. Doctors know that in some cases harmless bread pills will have more good effect on the patient than any heroic dose of medicine. It is an established and accepted principle that the patient who is continually dwelling, mentally, upon his ailment, and taking a gloomy view of the probable result, tends to aggravate the malady—while a cheerful state of mind has a beneficial effect in tending to promote recovery.

Professor Elmer Gates, the renowned psychologist, speaking of the effects and benefits of suggestion gives a case in point. He says: "Mrs. M. had been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odors, perfumes and tastes, and a systematic series of remembrances of pleasurable gustatory and other hunger-feelings and thirst-feelings, giving the training at the same hour each day every day for two months. The result was a complete restoration of her assimilative powers and a gain of 20 per cent in weight—she had been very much emaciated—and of more than 30 per cent in strength. The additional brain cells which I thus placed in the cerebral areas of the gastrointestinal tract caused the brain to send more and better stimuli to the digestive organs and thus bring about the cure of her disease."

I expect to pass through this world but once—any good thing, therefore, that I can do, or any kindness that I can show to any fellow being, let me do it now—let me not defer or neglect it, for I shall not pass this way again.—J. E. Darling.

There is a stampede to Christian Science, twenty-four hundred people joining one organization in Boston the other day. The church now has over ten thousand members.

Lars Nylander, a coachman in Brookline, Mass., claims to have magnetic healing power. What his power consists of he is unable to state. He merely knows, he says, that he can do all that he claims. One of his greatest cases, he says, is that of William Ryan, 17, who lives at 52 Walter avenue, a sufferer from hip disease. At that time the boy was using crutches, is better, and is able to walk. He tells of many others in Brookline, most of them being among the poorer class. He was born in Sweden and has served in the Swedish army, is married and has three children, all of whom he claims have the same power. He is both a mesmerist and hypnotist. His healing power, he asserts, does not come from either of the two, but simply from the magnetic force that is in him. He believes that he is a good and honest man and has done a great deal of good.

At a public gathering in Cleveland, O., last week Mrs. Anna Thomas, test medium, took Thomas Mackey's hands and, after securing his promise that if she properly revealed to him secrets of his order—he is a Mason—he would acknowledge it, whispered some words into his ear. Mr. Mackey asserted that she correctly gave him the grip of the third Masonic degree, and related three passages from the ritual work of the order.

The postoffice of Switzerland is in some respects more useful than that of any other nation. The postoffice undertakes the collection of drafts, receives subscriptions to newspapers, delivers books and music on approval, with free return in four days if not accepted. Letters and parcels of any weight are delivered, there being no restrictions in these respects as in the United States.—New York Times.

The New York state legislature proposes to struggle with hypnotism and regulate its practice to "regularly licensed physicians."

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There are many individuals proclaiming from the house-tops and in all public thoroughfares their wonderful skill and marvelous success in treating diseases; but who are these modern wonders? What is their history? Where have they studied medicine? Where have they practiced it? Where are their credentials? Spiritualists who appreciate the finer points of character, who appreciate magnetism and the finer psychic forces should not only ask these questions, but should insist upon a definite answer to each and all of them. When you take treatment from a physician you come within his aura, you are affected by his magnetism and come under his psychic influence, and you should know with whom you are dealing.

We have prepared a booklet which we will send free to any one asking for it, which answers these questions fully; and a further answer to these questions is the results of our work. It was said of old: "By their fruits ye shall know them," it was true then, it is true to-day and it will be true forever.

We append a few extracts from letters from our patients, who are our best friends and our most convincing advertisements. They have sought relief from throughest sources and are only too pleased to direct others to it.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.  
 Gentlemen:—Your diagnosis of my case is perfect. Faithfully yours, CHARLES E. BROSS.  
 Mgr. Western Union Telegraph Co., Dec. 24, 1897. Madison, Wis.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.  
 Dear Doctors:—I received your diagnosis of my case. I must say that it is perfectly correct. Very truly yours, ALFRED SCHROEDER, Dec. 27, 1897. Abington, Ind.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.  
 Dear Sirs:—Your diagnosis of my case is correct in every respect. SARAH WILSON, Jan. 6, 1898. Gaylord, Mich.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.  
 Dear Sirs:—I received your diagnosis of my case and you told me better how I felt than I could have done myself, and I want to take your treatment. Yours truly, MRS. AMBROSE DENNIS, Jan. 5, 1898. Middleport, Ohio.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.  
 Dear Doctors:—In my opinion your diagnosis is very correct. My brother was very much surprised and said you described his symptoms far better than he could have done.

CHARLOTTE J. WAITE, Centralia, Ill., Dec. 27, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.  
 Kind Doctors:—I think it has been about two months since I wrote you last, and during that time I have been feeling better than I have for the past ten years; so well that I almost forgot at times that I have ever been sick.

Yours truly, Mrs. Olive Stickney, Dec. 24, 1897. Plainview, Minn.

Drs. Peebles & Burroughs, Indianapolis, Ind.  
 Dear Doctors:—As my month has expired, will write to inform you of my condition, and as I am feeling so well I think I do not need any more medicines—I have not felt better for years. I thank you very much for what you have done for me. Yours truly, Lydia Black, Dec. 28, 1897. Swedesboro, N. J.

Drs. Peebles & Burroughs, Indianapolis, Ind.  
 Dear Sirs:—I hardly know how to express my feelings towards you for the good you have done me. I am better now than I have been for eleven years. I shall not need any more medicines as I am all right now. Yours truly, MARY A. OAKLEY, New Castle, Colo.

Drs. Peebles & Burroughs, Indianapolis, Ind.  
 Dear Sirs:—I am feeling well. I gained twenty two pounds in three weeks after I began taking your treatment. I feel like a different person and am well. Yours truly, MRS. F. A. TONEY, Jan. 3, 1898. Boise, Idaho.

Drs. Peebles & Burroughs, Indianapolis, Ind.  
 Dear Sirs:—For some time past I have been thinking to write you feeling assured that you would be glad to know that I am well. My health has been so much improved from the first time was under your care that I am a wonder to myself as well as to myself. Very truly yours, JAN. 8, 1898. PHEBE A. LOVEJOY, Milford, N. H.

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LAW—LAW—LAW.

Too much law is worse than no law; and bad laws are mates to the first named. Ohio, for example, has a compulsory education law; but school commissioners have the power to exclude children opposed to vaccination. Here is an instance of too much law. One conflicts with the other, and makes of parents criminals nolens volens.

Ohio also has a law closing theaters on Sunday. It deprives young men of a cheap amusement, and drives them into the saloons, thus making degenerates of them. Such is a bad law—companion to the first named. The "Free West" has become a dead letter. People are now beginning to quote the "Free South." Laws have not yet begun to conflict with each other there, and mainly due to the fact that it began as a new country after the war, while the rest of the Union is an uninterrupted continuation of the past. When a man becomes demoralized or constitutionally weak he suffers a revulsion of the nature within, and comes out a better man—a healthier one. The south has suffered this. Must we of the north and west undergo a like purgation to become straightened out again? Prophets point to dark clouds hovering over this land. Are we undergoing that purgation now, or has it not yet fully materialized? It is certain that sensitives feel depressed when contemplating the causal condition of our country. It influences for the same effect that a constitutionally sick man does when diagnosing him. Of course, many see hopeful signs. But these look beyond the present. They prophesy for the future as spirits do. Ten or 12 years is but a day to the majority. It is easier to see in the far-off than in the immediate future. Clairvoyance is long ranged, but sensitiveness feels the cause upon it—direct, as a barometer does. What it senses now is too much law. This oppresses like a burden, and carries its influence from pulse to pulse as fever germs are conveyed through the atmosphere into the lungs. It may be argued that suggestion could also be made to have a reverse effect. But you cannot argue against natural law—causation. Sensitives will feel the truth, and this feeling is the suggestion that goes abroad—depressing other sensitive natures or susceptible minds, discouraging mental workers, and robbing everybody, more or less, of their confidence, valor, self-reliance and energy generally; and all due to too much law and bad laws. Let us have a revision of the whole; wipe out the old and begin anew. We have a new south; let us have a new north and west. It can be done without war. The ballot is the battlefield, but it requires independence in the voting populace. With this freedom will come mental or moral freedom—the present great need.

THE LIGHT OF TRUTH.

A LITTLE PHYSIOR.

I have several times noticed in our journals articles that allude to an ultimate substance that was denominated the "unparticled matter" or the "indivisible substance." A little serious reflection would show how erroneous such a concept is. If there were any unparticled matter there would be nothing else in the universe, and it would necessarily extend indefinitely throughout all space. There would be no empty space and only that single kind of substance, which would be prevalent everywhere. From what we know of the phenomena of nature, and what passes under our observation daily, a wilder notion—an unparticled matter could not be imagined. It transcends the vagaries of insanity itself.

On the contrary, all analogy confirms the view that the ultimate ether or primal matter stuff, is more divided or particled than any other; in fact, that is infinitely more so than the rarest substance—hydrogen—that we can weigh or take cognizance of; and that the particles are wholly destitute of cohesion between one another. The law of all evolution is from the simple towards the complex and in the case of matter this is from the atom to the molecule, and from the molecule to the cluster; thence on to larger masses of complex constituents. The primitive musical instrument has but one string, subsequently there are several, and by and by, to produce the great opera, there are a multiplicity of instruments and co-operators. It is so in the orchestra of nature. Her grand performances are the result of great combinations, intricate in their relations, but all tending towards glorious achievement; and least of all does she want or tolerate an unparticled substance.

C. H. MURRAY.

THOUGHT AWAKENERS.

Universal principles allay sectional ideas.

Reason governed by love is wisdom; or love governed by reason.

Relative good is that inspired by fear rather than kindly feeling.

Vanity is a foolish display of nothing. True merit never displays itself.

The revelator must suffer on the principle that pleasure gives pain. As the recipient of it, he enjoys what others know not of.

Self-laudation carries an influence with it, which neutralizes the effect it is intended to convey. In the end the man who writes himself up will be as far away from being known as the one who has never received his just dues.

Those who get above themselves can always find their way back to their level by a little more study or search for light. There is always more to be learned of what we don't know than of what we do know. The greatest are the most unpretentious.

Hatred incites fear—a soul nervousness—in the sensitive, with effects compatible with it, one of which is a sort of demoralization or total dejection. If kept up death will result as from nervous shock or nervous debility. But the same result is generated in the hater by his own virus, and he dies by his own poison as does the despairing scorpion.

SUPERLATIVES.

The largest river is Time.  
The deepest ocean is Death.  
The highest mountain is called Success.

The most highly civilized country is Today.

The region where no man hath ever set foot is called Tomorrow.

THE TEMPTING SUNBEAM.

A little child crept to a cottage door,  
And reached its hand for the sunbeam's  
gold,  
While thinking to clasp that presence of  
light,  
And keep it fast in its tender hold.  
With wonder it looked at its empty hand,  
With rosy fingers unfolded wide,  
While the golden wealth of the summer sun  
Around it shone in a golden tide.

Within the innocent eyes of the child  
A sunbeam was sparkling clear,  
Those beautiful eyes so lovely and mild,  
That were fair as the angels near.  
Within the smile of the little child  
Shone the brightest of sunbeams fair,  
And the king of the skies, which no hand  
could hold.  
Placed a crown on its golden hair.  
—Mrs. H. T. Brigham.

THE MYSTIC WORLD.

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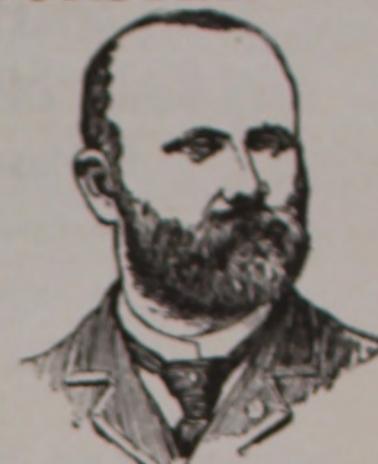
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NO. VIII.

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GIDEON.

At the time Gideon came upon the stage of action a bitter warfare was in progress between a combination of Amelakites and Midianites against Israel. A prophet or medium came to some of the Israelites and told them to have no fear, deliverance was coming to them. After this an angel appeared to Gideon, under an oak where he was secretly threshing grain and trying to hide it from the enemies of Israel. The heavenly visitant told Gideon that he was mighty man of valor, and that he wanted him to go and save Israel. Gideon replied that he was of a poor and obscure family and he could not do the work required. The angel then promised to be with and to assist him. Gideon was not sure that his vision was anything more than a hallucination, such as is liable to overtake any one. He asked the angel to show him a sign that he talked with him. Judges, vi, 17.

Gideon prepared a lunch for this materialized spirit, but the angel did not eat, as Jesus did when he materialized. (See John, xx, 12-13; Acts, x, 41.) The angel touched the meat with his staff and it dematerialized in a flame of fire, or spirit light.

Gideon was now convinced that this was a genuine spirit manifestation. The writer says: "And when Gideon perceived that he was an angel of the Lord, Gideon said, 'Alas, O Lord God, for because I have seen an angel fact to face.' Verse 22.

That same night, in the night, Gideon had another vision in which the angel appeared to him. Notwithstanding the wonderful manifestations which occurred in chapter 6, Gideon is not fully satisfied. In verses 36 and 37 he says: "If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said." This he did, and when he arose in the morning there was no dew on the grass, but he squeezed a whole bowl full of water out of the fleece. This did not satisfy him. The writer says: "And Gideon said unto God, Let not thine anger be hot against me and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it now be dry only on the fleece, and upon the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground."

I have heard ministers ridicule the present methods of obtaining spirit communications. The raps and the tipping of tables were entirely too slow and too ridiculously silly for them. They want the spirit world to come to them direct, and to speak out in plain, unmistakable language—none of your rapping nonsense for them. How would such enjoy Gideon's method of communicating with the other world? It took two days and nights to get two very short communications. Why did not Gideon inform the Lord that it was his duty to speak out like a man?

The fact is, we are at the bottom of an atmospheric ocean, and spirits, if they breathe at all, do not breathe such atmosphere as we do; and when they communicate with us they are compelled to use such signals as they can lead us to comprehend. Men have been known to communicate with other men who were on the bottom of the sea, but they did it by signals as ridiculous as the raps, or even as ridiculous as Gideon's fleece was supposed to have been.

By this means Gideon became convinced that he was a medium chosen by denizens of the other world to fight the Amelakites and Midianites, as Joan of Arc was afterwards chosen to fight the English and Burgundians. Now he wanted further instructions. The first definite message that he got was that his army was too large; he had thirty-two thousand soldiers, while the opposing armies were "like the grasshoppers for multitude. He sent twenty-two thousand soldiers home; still his army was too large. I can readily see how this can be, if they were to fight as mediums—not otherwise—the army was too large until every one not fully developed for the work was weeded out.

After this reduction of the army Gideon was told at the next sitting that the army was yet too large. He was told to take his army down to the water and watch them drink, and every one who drank water like a man he was to send home; those who lapped water like dogs were the soldiers to win his battle. When this test was applied some influence caused three hundred of them to lap water.

Now the question was what arms and ammunition they should carry. They were told to arm themselves with pitchers and lamps—the margin says torches. These were strange weapons with which to fight; nevertheless, as the story goes, they lighted the torches and put them in the pitchers so they would make no light, for this work was to be done in the dark. Then, at the hour of midnight, as silent as death, they marched into the midst of the camp of sleeping soldiers, and, at a given signal, the pitchers were broken. As the three hundred lamps blazed out all at once the little army shouted, "The sword of the Lord and the sword of Gideon." This aroused the sleeping soldiers. As they sprang to arms in their insane excitement they plunged their daggers into each other.

In any other light except that of Spiritualism this story is exceedingly silly and improbable. The whole thing taken as a series of Spiritualistic manifestations seems no more improbable than many other so-called Spiritual manifestations.

MOSES HULL.

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## THE LIGHT OF TRUTH.

15

QUESTIONS  
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ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Questions.—What and where is the solar plexus? What are its functions, and what relation is it to us as mortal beings?—Student.

Answer.—The solar plexus is your inner consciousness—that which operates from the center of your being—the soul. The ancients realized this in larger measure than the moderns except in highly sensitized circles, as among preachers, mediums, etc. But whenever you sense an interior consciousness, apparently rising in your breast or from the heart region, you may know it is the soul. But as it affects more parts than one, and largely the vitals, the region of the solar plexus was placed as near the center of these as possible, which made the stomach, or just behind it, the gravitation point. A man who is sensitive in this interior consciousness and lives largely in the liver would place it there. It may be said to gravitate somewhat after the earth's wobble on the polar axis. But this is only apparent because drawn there by the habits or passions of the owner; i. e., his animal consciousness lies in that direction and he would naturally argue that to be the seat of the soul. All sensual passions tend downward, while the opposite tend upward. The ambitious man senses the bulk of his consciousness in his breast, slightly above the center; the high liver senses it in the stomach or below the same; the aspirational being may feel this consciousness rising above the breast; the lustful man, on the contrary, would sense it in his bowels; and thus know himself by this alone. Living entirely in the brain, as it were, is the apex of this consciousness, and constitutes the highest type of humanity. Of course, the physical body continues to live as well, and thus calls for its needs, but these needs modify as the soul consciousness fills the brain and governs the body accordingly. In spirit this changes to exterior and interior consciousness in very definite shape. Exercising the soul when freed from the body makes the being conscious to causal states, while exercising the exterior, to effects. One gives him consciousness *per se*, the other motive power, and between the two he is enabled to think and act conjointly; i. e., he thought is the action, but this is not possible, however, until the spirit as forced itself from earthbound conditions as inherited through crime, extreme selfishness, lust or prejudice; and then in comparison to purification and love—temperance and justice.

Question.—I am 58, though only a year-old Spiritualist and something of a medium; am clairvoyant and clairaudient, and slightly clairaudient. I have also tried to develop speaking, but cannot talk more than 15 or 20 minutes. It seems difficult for me to develop. I send you my photo for a reading, from which please tell me what the trouble is?—L. A. S.

Answer.—Perhaps you have too much of everything, and not enough of one thing. But you are still young in a field, and may yet become a good worker, to judge by your eagerness and vivacity arising from the aura of your photo. But have patience and a will be rewarded if the old brain be remolded. The spirit is willing

enough, and if not discouraged it will finally conquer its material impediments. Remember it takes about seven years to outgrow the old tissue, though effort and will are stimulants which bring the flesh to the spirit's attunement a little earlier than under the normal pressure. And even should it take its full time, you will still be young—perhaps younger than you are today—at least, feel so—as most elderly mediums do. In the meantime prepare yourself with data, that when the inspiration comes consistently, the controls may be able to preach a broad sermon, and interesting according to the comparisons you are able to make. Running in a narrow groove makes mediumship a difficult pathway. The more you know, therefore, the better your chances.

Question.—What is best to do against objectionable controls in automatic writing—stop writing or hope for better results?—D. H. T.

Answer.—There is nothing to be done against them except to give up or teach them. To do the first, however, would be to stop progressing, if you desire to learn the fundamental principles of human life and causation. These attractions teach you the nature of self, because it affords comparisons with other spirits in their natural garb. There is no conventionality or deception in spirit. They must give themselves as they are, and many take that for wickedness. It is not, for they cannot help it. And furthermore, automatic writing opens the way for everything that comes along, but when worst comes to worst, you can always shake an objectionable character off by giving it up for a day or two, or a week or month when necessary. Infuse the law into your aura that attractions must not mock or do wilful wrong, and it will be obeyed as far as they can. But you must be consistent, and also practice what you preach, or, at least try to, and they will do likewise. If they cannot teach you anything direct, try to learn from their ignorance. The highest can learn from the lowest, if they will but listen or observe for that purpose. Suggestion is a great teacher, even if applied by self to self.

Question.—Is prayer of no "objective benefit" and "emotion no moral merit," as asserted in an article in the January Arena?—Divinity Student.

Answer.—Prayer may not be of objective benefit to the exterior or objective man. But belonging to the subjective realm its benefits are of the mental type, such as suggestion, inspiration, mental illumination, guidance, energy, inclination, hope and cheer or direct strength to act. These in turn may be converted into objective realities, and through them attain results otherwise impossible.—Emotion depends on its nature to be of moral benefit or merit. Hatred, contempt, lust, self-righteousness, conceit, vanity, arrogance, malice, vindictiveness, etc., are emotions in degrees and have no moral merit. Their antithesis, love, kindness, reverence, humility, sympathy and many others have plenty of moral merit. But it depends on who is the investigator. The spiritual-minded student goes beyond matter and understands things that have no existence for the material-minded individual, just as the grammar class student understands more than the primary. The higher the aim the higher the mental or spiritual unfoldment.

Question.—Why is it, though having a desire for smoking, it affects me disagreeably—either making me ill or drowsy?—Reader.

Answer.—That is because you are bilious, perhaps chronically so; for some people outgrow their desire for smok-



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ing in that way. As the spirit body increases in potency over the physical—becoming positive to matter—it rejects all extreme sensual indulgences or those not strictly natural or necessary to physical life, and the use of tobacco is one of those indulgences. By a little observation you can soon find out which of these causes it is that is opposing your pleasure.

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